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IN THREE VOLUMES.

VOL. I.

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MISCELLANEA SACRA:

CONTAINING

AN ABSTRACT OF THE SCRIPTURE-HISTORY OF THE APOSTLES,

IN A NEW METHOD.

WITH FOUR CRITICAL ESSAYS:

I. ON THE WITNESS OF THE HOLY SPIRIT.

II. ON THE DISTINCTION BETWEEN APOSTLES, ELDERS, AND BRETHREN.

III. ON THE TIME WHEN PAUL AND BARNABAS BECAME APOSTLES.

IV. ON THE APOSTOLICAL DECREE.

TO WHICH IS ADDED,

AN ESSAY ON THE DISPENSATIONS OF GOD TO MANKIND, AS REVEALED IN SCRIPTURE:

TOGETHER WITH A DISSERTATION ON HEBREWS XII. 22—25. NOW FIRST PUBLISHED.

A NEW EDITION,

WITH LARGE ADDITIONS AND CORRECTIONS.

VOL. I.

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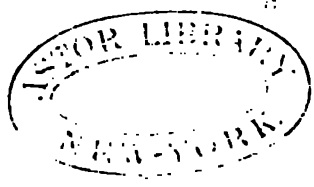

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THE very high opinion entertained of the *Miſcellanea Sacra* by the Learned of all denominations, and the ſcarcity of the firſt edition, would be ſufficient reaſons for a ſecond; even if the work had not received ſuch improvements from the Author, as add new force to his arguments, and elucidation to his criticiſms. He employed the interval between its publication in 1725 and his death in 1734 in reviewing, correcting, and enlarging it. The additions, which bear no ſmall proportion to the original work, are now faithfully given to the

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The uncommon ingenuity and erudition with which Mr. Bryant has ſupported his hypotheſis with regard to the iſland of Melite, has occaſioned the tracing St. Paul's voyage in the new map, according to his opinion, as well as the commonly received one; that, upon a comparative view of both, the preference may be given to that which ſeems beſt intitled to it.

The alterations in the Eſſay on the Diſpenſations of God to Mankind were too trivial of themſelves to have given riſe to a third edition; had not the difficulty of procuring copies of either of the preceding ones rendered it neceſſary.

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As to the Diſſertation on Heb. xii. 22—25. now firſt publiſhed, it is believed that there will be diſcovered in it the ſame critical ſagacity, and the ſame accurate knowledge of ſcripture, which ſo peculiarly characterize the other writings of this Author.

PRE-

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THE

PREFACE;

BEING AN

INTRODUCTION to the following ABSTRACTS and ESSAYS.

NObody who has read hiſtory with any attention, but muſt have obſerved, that there have been certain diſpoſitions which have reigned in certain periods of the world; owing perhaps to ſome great genius, in whom that diſpoſition has been firſt kindled and ſhone, and by whom it has been communicated to others; till at length it has ſpread ſo far as to become the prevailing humour of the age.

NOR is there any one, who has but curſorily examined our own times in particular, but muſt have taken notice, that a very inquiſitive turn has prevailed in them, eſpe-

cially in Philoſophy, and in Natural and Revealed Religion; and that likewiſe a happy temper has grown up along with it, of bearing with one another in the reſult of our enquiries.

As theſe are in themſelves ſome of the beſt diſpoſitions that can have place in mankind (the one being the ſeed-plot of all truth and virtue, and the other that which, like warmth and moiſture, cheriſhes them wherever they ſpring); and being both of them the only promiſing ſymptoms (I mean, of a moral nature), among a great many threatening appearances, that a curious obſerver will find among us; there is no man, who has been bleſſed by God with having had any ſhare in exciting or advancing this happy temper, but has found reaſon for the higheſt ſatisfaction in his own breaſt, as well as for the greateſt thankfulneſs to God, the Author of every good and perfect gift, on that account; and that, notwithſtanding all the neglects, the diſappointments, and the ill uſage, which he may have met with at any time, for his attempts or ſucceſs this way, from the powerful, the ſtupid, the lazy, and the corrupt part of mankind.

Such treatment is what muſt be generally expected from the great and the powerful, who

who have their views too much fixed on power, wealth, and honours, to take them off, in order to purſue truth or virtue. Inſtead of looking after theſe ſpiritual poſſeſſions themſelves, they are generally afraid, leſt the purſuits that are made after them by others ſhould diſturb them in their daily acquiſitions of another kind; and therefore ſeldom fail to raiſe a cry of danger to ſome thing or another that really is, or that is thought to be, valuable, by the ſtupid, the lazy, and the corrupt; the conſtant tools and confederates of the mighty, and who are at the ſame time the ſworn enemies of all enquiries; hating to be diſturbed in their ſentiments, eſpecially in thoſe that tend to their worldly eaſe and advantage. Thus the men of power generally keep the moſt jealous eye on theſe honeſt and diligent enquirers, and worry them by the others; apprehending a ſpeedy diſcovery of their own ſecret ways of corruption from their penetration and integrity, and perhaps ſome trouble and oppoſition of one kind or other by that means; were it no more than their making it appear to the world, that ſometimes when the powerful are doing what are, or are thought to be, high acts of juſtice, or even endeavouring to procure ſome conſiderable advantage to the public, it is but as a neceſſary part of their private ſcheme, beyond which they ſeldom run the riſk, or give themſelves

ſelves the trouble, ſo much as to aim at the good of ſociety.

WHAT is ſaid in ſuch general terms can never offend any that are not conſcious they are applicable to themſelves; ſo that it would be impertinent to take pains to caution my reader againſt miſtaking me, by applying that to one age and country that has too generally belonged to all others, to be underſtood to be pointed in particular at our own.

BUT whatever is generally to be expected from men in power, and from thoſe who are in a combination with them, yet there is no good man but will endeavour to feed and cheriſh theſe happy diſpoſitions in all the ways he can. And as this inquiſitive turn has brought men to look more curiouſly into the ſcriptures, from ſeeing that they alone muſt be the ſtandards of truths which are not diſcoverable by the light of nature; and to judge of the books of the Old and New Teſtament more according to the rules of criticiſm, from a better taſte that obtains; they will contribute all the help they can to aſſiſt others in reading them with greater advantage.

GOD had, no doubt, the wiſeſt ends in ordering the hiſtorical parts of the New Teſta-

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ment to be written in the way they are. The truth of them, on which the truth of the whole is built, is better atteſted by the method in which they are compoſed, than they could poſſibly have been by a diſpoſition, in which the order of time and place had been more carefully obſerved. But every body muſt allow, that a great deal of light may be caſt on the hiſtorical as well as on the other parts of the New Teſtament, by putting them in that order. This has engaged many learned men to take great pains in forming harmonies, hiſtories, and chronological accounts, by which that order might be given them, to the great advancement of Chriſtian knowledge.

When I reflected on this, and found the advantage that the goſpels (or the hiſtory of Jeſus) had received by that method of treating them; I thought that, as the Acts (which may be conſidered as the hiſtory of the Holy Ghoſt) contained the chief account that we have in the New Teſtament of the method of propagating the Chriſtian religion in the times of the apoſtles, it would be of great uſe to have that hiſtory carefully digeſted in the ſame manner. With this view I ſet about it, as I had leiſure. After I had made ſome progreſs in it, I thought it would be neceſſary to begin the hiſtory of the apoſtles a little higher, and carry it up to the firſt time of

their being choſen by our Saviour; that ſo, putting all the places that relate to them together, I might ſee what obſervations they would afford me.

AFTER I had performed this taſk with all the care I could, from thoſe parts of the Goſpels which relate to that matter, and from the Acts of the Apoſtles, I peruſed what had been written by Dr. Cave, Monſieur le Clerc, Dr. Whitby, Biſhop Lloyd, and others; but eſpecially by Archbiſhop Uſher (who firſt threw great light on the ſacred chronology), and Biſhop Pearſon in his Annales Paulini, who has ſettled the chronology of St. Paul with ſuch learning and judgement, as has obliged me to follow him in moſt particulars where I had happened to differ from him. And though, on a careful review of the chronological order into which I had digeſted the Acts, I have generally preferred Biſhop Pearſon to Biſhop Lloyd (who had the advantage of writing after him) where they differ, yet in ſome points I continue to differ from the former. The reaſon of my differing from him will appear, in moſt of the inſtances of any moment, either in the Abſtracts, or one of the two laſt Eſſays. But the point wherein I differ the moſt widely from him (as well as from Biſhop Lloyd, Dr. Whitby, Mr. Pyle, and moſt of our later commentators)

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is in the time I aſſign to St. Paul's writing his firſt epiſtle to Timothy. And as I had not room to give my reaſons for differing from Biſhop Peaſon in the Abſtracts, nor any proper occaſion to give them in either of the Eſſays, I will do it in a Poſtſcript, rather than break the thread of this preliminary diſcourſe. I will there likewiſe give my reaſons for preferring Biſhop Peaſon's chronology generally to Biſhop Lloyd's, where they differ from each other.

I FOUND ſome hints which had ſlipped me, not only from Biſhop Pearſon, but from all the reſt of theſe authors I conſulted, except Dr. Cave, who I think has little that is not very common and obvious, except ſome idle legendary ſtories, with which he abounds. What I met with from any of them I carefully inſerted; and in ſome other inſtances I found reaſon from them alſo to alter what I had done: but, on peruſing them, I did not think my own labour entirely loſt; neither they nor any other (as far as I know) falling in with my deſign. Archbiſhop Uſher's Chronology is a work of a vaſt compaſs as well as learning. Biſhop Pearſon's only ſettles Paul's chronology from his being preſent at the ſtoning of Stephen, without regarding the hiſtory of the other apoſtles previous to that period. Monſieur le Clerc has mixed

the hiſtory of the apoſtles with the other parts of eccleſiaſtical hiſtory. And Dr. Whitby, in the end of his Commentary (as many others have done), has given us a ſhort abſtract of the greater events of the whole hiſtory of our Saviour and his apoſtles, in the order of time, borrowed from a learned prelate (Biſhop Lloyd), highly celebrated for this part of learning, as the Doctor tells us in his Preface to his Commentary.

My deſign is different from each of theſe. For I have only endeavoured to give a ſhort Abſtract, in the order of time, of all the ſcripture-hiſtory of the apoſtles; and chiefly with regard to thoſe parts of their hiſtory that may ſhew us what the apoſtolical work and office was, as diſtinguiſhed from other miniſters of the firſt Chriſtian church; and what were the ſteps by which they were directed by Providence to ſpread the Chriſtian religion in the world; in which, I think, the greateſt wiſdom, harmony, beauty, and proportion, will appear: ſuch as will ſhew the new creation every way worthy of the Word and Wiſdom by which God not only made the worlds, but introduced this new ſyſtem of religion into ours. I have likewiſe endeavoured to repreſent it in a ſcheme, by which the hiſtory of the apoſtles may be more eaſily traced than in any I have yet ſeen.

In

In this I have diſtinguiſhed Paul's five apoſtolical journeys, which ought to make ſo many different ſections of Paul's hiſtory, and is the only way by which the method obſerved by St. Luke in writing that part of it can appear. And, that St. Paul's hiſtory might yet be more eaſily be traced, I have alſo given a ſhort Abſtract of this Abſtract, that ſo it might be ſeen at one view; and that the reader might conſult one or the other as he ſhould find occaſion. And becauſe the Abſtract of the Abſtract is capable of being repreſented in one view, I have divided that into thoſe greater and their leſſer periods, of which I ſhall ſay more preſently. But I could not divide it conveniently into St. Paul's five apoſtolical journeys, without rendering the periods ſomewhat confuſed; as the periods, on the other hand, would have been of little uſe in an Abſtract conſiſting of ſeveral ſheets. However, either of theſe defects may be eaſily ſupplied, by turning either to the Abſtract, or the Abſtract of the Abſtract, as there is occaſion. And that St. Paul's five apoſtolical journeys (on which the order that St. Luke writes his hiſtory in depends) might be the more eaſily traced, I have added a map of his journeys and voyages, where, I hope, by the method I have taken, the eye will preſently find them.

WHILE the learned authors I have juſt now mentioned, and others, have made uſe of this chronological method themſelves, to the great advantage of chriſtianity, in ſeveral of their excellent labours; and while others have done the like from the aſſiſtance they have had from them; yet ſeveral things perhaps have eſcaped their obſervation, which, by a more careful attention to this method, might have offered themſelves to their notice. Whether they have or no, I muſt leave the world to judge; now that I have been prevailed on to publiſh theſe papers by ſome of my learned friends, to whom I communicated my thoughts (after I had finiſhed them for my own private uſe), that ſo I might have their opinion on ſubjects which are ſo nice and difficult in themſelves, and on my manner of conſidering them; but without any intention of communicating them to the world.

I HAVE been led to the notions that run through them, from conſidering the hiſtory of the apoſtles in the order in which the ſeveral tranſactions that are recorded about them happened, either under the miniſtry of Jeſus or of the Spirit. I dare ſay the reader, on peruſing them, will find ſeveral new interpretations given to a great many texts, ſome of which have been generally thought very difficult and obſcure. If the turns that are

are given them are as judicious as they are new, I flatter myſelf, it will fully anſwer my end, and effectually recommend the ſtudy of the ſcriptures according to this method, to which I owe thoſe turns, if there be any thing in them: moſt, if not all, of them occurring to me on my conſidering the ſcripture in this view; though I have met with ſome few of them afterwards, on conſulting the critics and commentators. I ſay this, purely to recommend this method of ſtudying the ſcriptures. On the other hand, I am perſuaded, the rule or method I have propoſed for reading the Goſpels and the Acts, as well as ſeveral parts of the Epiſtles, will be found a very good one; though I ſhould often appear to miſapply it, either for want of greater leiſure or ability.

I BELIEVE it will be always found to be of uſe, to conſider in what year the books and epiſtles of the New Teſtament were written, or that any thing happened that is recorded in them of which we deſire to make ourſelves maſters. This, I confeſs, has been recommended to us by the beſt critics; who have often reminded us, that when we read any of the ſacred authors, as well as others, we muſt put ourſelves in the ſame ſituation in every reſpect that the writer was when he wrote: though, I think, ſcarce any of thoſe critics

critics have attended ſo exactly to their own rule as they ought; and when they attend to their own rule, it is ſtill very difficult to follow it. But what I principally aim at is, to engage my reader to divide the apoſtolical times not barely into the order of time, but chiefly by that means into the period of the miniſtry of Jeſus, and the miniſtry of the Spirit; and particularly the latter (for it is not neceſſary to ſpeak of the ſubdiviſion of the former here), into the three great periods; which, though very remarkable in ſcripture, have not been ever taken notice of by any one, as far as I know, at leaſt to this purpoſe. I mean, the time from the deſcent of the Holy Ghoſt, while Chriſt was preached only to the Jews, either by birth or proſelytiſm, in Jeruſalem, Judea, and Samaria, according to our Saviour's parable [a], and his expreſs prediction [b]; and at laſt out of Judea, as far as Antioch [c]; the time that it was preached not only to the Jews, but to thoſe who were Heathens by nation, but had quitted the Pagan Religion, without embracing the Jewiſh, called the Devout Gentiles, or Proſelytes of the Gate; and the time that it was preached to thoſe two, and to the idolatrous Gentiles alſo.

[a] Luke xiv. 16—25. [b] Acts i. 8.
[c] Ibid. xi. 19.

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THE perſons who preached to theſe different ſorts of people, the characters and circumſtances of theſe people to whom they preached, the obligation that they were under, the doctrine that was preached to them, and the manner and ſtile of preaching, were all different, as well as the periods in which theſe teachers preached: ſo that, if I am not very much miſtaken, ſmaller or larger portions of the Acts, read with a regard to thoſe three periods of time, and to the three different ſorts of perſons they concern, will often caſt a great light on them; as the not regarding, or confounding theſe periods has, in my opinion, been the occaſion of many groſs miſtakes about them. And I cannot but think, that as it will give one of the beſt clues to the finding out the true ſenſe and meaning of the Goſpels and Acts, to conſider them with a view to theſe periods, ſo it will be a great help to us in reading the Epiſtles, to carry it always in our eye, to which of theſe ſorts of perſons they were written; and particularly, that St. Paul wrote his epiſtles to the Romans, Corinthians, Galatians, Philippians, Epheſians, Coloſſians, and Theſſalonians, chiefly with a view to the idolatrous Gentiles, but now and then with a regard to the proſelyted Gentiles; that St. Peter wrote to the proſelyted Gentiles; and that the other apoſtles wrote to the Jews, at leaſt thoſe who

wrote

wrote during the lives of St. Peter and St. Paul; and to obſerve the references which ſome paſſages in St. Paul's epiſtles have to the ſubdiviſion of the laſt period, which I ſhall ſpeak more fully to by and by. Theſe obſervations, and theſe alone, will, in my opinion, often afford us great aſſiſtance in ſcripture-criticiſm, where it is very much wanted, and where no other obſervations will. Inſtances of this kind are the four Eſſays. The firſt being an account of the diſpenſation of the Spirit; the ſecond, both of the diſpenſation of Jeſus and of the Spirit; the third, the ſubdiviſion of the miniſtry of the Spirit; the fourth, the ſecond ſubdiviſion of the miniſtry of the Spirit, and the unknown period of the third ſubdiviſion.

THAT I may not be miſunderſtood in what I have juſt now ſaid of the different obligations the different ſorts of people preached to were under, and of the different doctrine that was preached to them, I mean no more than this: that the Jews were under an obligation to obſerve all the laws of Moſes, as the laws of their country; that the Proſelytes of the Gate were obliged to obſerve ſome of thoſe laws, as the terms on which they were entitled to ſome civil privileges when they were in Paleſtine; and that the reſt of the Gentiles were entirely free from all

all of them, &c. The ſum of the doctrine that was preached in common to theſe three ſorts of men was, that they could obtain juſtification and pardon, God's favour, acceptance, and eternal life, only on faith and repentance. The different doctrine that was preached to them according to theſe different obligations which they were under was, that a Jew ought to continue a Jew, and remain ſubject to all the laws of Moſes; that a Proſelyte of the Gate was to continue a Proſelyte of the Gate, and ſubject only to thoſe laws after his converſion that he was ſubject to before; and that the reſt of the Gentiles remained entirely free from any of them: but withall, that if the Jews hoped to obtain God's favour by obſerving the law; or if the Proſelytes of the Gate ſubjected themſelves to more of the laws of Moſes after their converſion to chriſtianity than before; or if the other Gentiles ſubjected themſelves to any after their converſion to chriſtianity, all theſe three ſorts of men "ſubverted their own ſouls; ſought juſtifica-"tion by the works of the law; and made the "death of Chriſt of no effect."

But to return. The firſt of theſe periods is from the year 33 to the year 41. The ſecond is from the year 41 to the year 45. The third is from the year 45 to the year 70, the end of the Jewiſh age, or the deſtruction of the

the Jewiſh ſtate and nation, which took away all the obligations the Jews were under to all the laws of Moſes, and that the Proſelytes of the Gate were under to ſome of them, and conſequently deſtroyed the diſtinction of the three periods; all men being then bound only to faith and repentance, and a ſubjection to the laws of thoſe countries where they lived.

It will be of ſome uſe to divide each of theſe three periods into their leſſer periods, as I have done in the Abſtract of the Abſtract. But it will be found abſolutely neceſſary to ſubdivide the third period into three; namely, the period in which the goſpel was preached to the idolatrous Gentiles, and that it was not known to be preached to them by any of the church of Jeruſalem (which I apprehend to be from the year 45 to the year 49); the period in which it was known to three of the apoſtles, namely, Peter, James, and John, and concealed from the reſt of the church of Jeruſalem (which I apprehend was from the year 49 to the year 58); and the period in which it was known to the whole church at Jeruſalem, which I apprehend was from the year 58 to the year 70.

I propose this to the learned, with the diffidence that becomes a ſcheme ſo new as this, even in this knowing age. I own too, that

that it is not without ſome difficulty one can conceive how ſo great an event as the converſion of the idolatrous Gentiles, and the goſpel that Paul and Barnabas preached to them, ſhould be kept near four years from the knowledge of any of the Jewiſh apoſtles, and thirteen years from the reſt of the church of Jeruſalem. I confeſs, this ſtartled me extremely at firſt; yet, I think, if the following circumſtances are conſidered, they will very much leſſen, if not quite remove, the difficulty with my reader, as they have with me.

1ſt, That there were at that time no poſts, nor any fixed ſtated way of correſpondence, in the world.

2dly, That there was then very little intelligence between the Jewiſh believers in diſtant places. We have a ſtrong inſtance to this purpoſe in the caſe of Saul, who was not known ſo much as to be a diſciple by the apoſtles, or church of Jeruſalem, three years after his converſion; nor then believed to be ſo, on his attempting to join himſelf to them, till they were certified of the miraculous event of his converſion by Barnabas [d]. This is altogether aſto-

[d] See Acts ix. 26. and Gal. i. 18.

niſh, conſidering how great a perſecutor of the churches he had been; how muſt reſt they all had on his converſion [e]; how remarkable the converſion of a man ſo diſtinguiſhed for learning, for zeal for the law, as well as fury againſt the Chriſtians, muſt have been; what wonderful circumſtances attended it (a voice and a light from heaven, a viſion to Ananias and him, his being miraculouſly ſtruck blind, reſtored to his ſight, and filled with the Holy Ghoſt); preaching and diſputing with great ſkill and ſucceſs in the ſynagogues at ſo great a city as Damaſcus, afterwards in Arabia, and then again at Damaſcus; both of them in the neighbourhood of Palæſtine. How much eaſier is it to conceive how the converſion of the idolatrous Gentiles, ſo much more diſtant from Palæſtine, as the Leſſer Aſia, Macedonia, and Greece, might be concealed from all the church of Jeruſalem four years, and from the body of it very near thirteen? Eſpecially ſince,

3dly, That there was then no correſpondence between the churches of the idolatrous Gentiles converted to chriſtianity and the church of Jeruſalem, but by Paul; and that he was at Jeruſalem but twice between the year 45 and the year 58 (in which year,

[e] Acts ix. 31.

namely, 58, he communicated the converſion of the idolatrous Gentiles to the whole church of Jeruſalem, in ſuch a manner as to make them underſtand it); and that he made no ſtay at Jeruſalem one of thoſe times, namely, the fourth time of his being there, which was ann. 54 [f].

4thly, That when the church of Jeruſalem heard of the converſion of the Gentiles, yet they thereby probably only underſtood the converſion of the proſelyted, and not of the idolatrous Gentiles. Indeed, I believe, Gentiles never ſignify any thing but proſelyted Gentiles, from the xth to the xiiith chapter of the Acts. And, as I apprehend, when the converſion of the idolatrous Gentiles was ſpoken of, Acts xv. it was not underſtood to ſignify idolatrous, but proſelyted Gentiles only by any of the church of Jeruſalem, beſides Peter, James, and John, to whom Paul had imparted this matter; and continued to be ſo underſtood by them till the xxiſt of the Acts. Thus, when Cornelius and his family, proſelyted Gentiles, were converted, the Jewiſh Chriſtians ſpeak of them as Gentiles. St. Luke ſays [g], "And the apoſtles and bre-"thren that were in Judea heard that the "Gentiles" (that is, Cornelius and his fa-

[f] See the Abſtract. [g] Acts xi. 1.

mily) "had alſo received the word of God. "And they that were of the circumciſion "contended with Peter, ſaying, Thou wenteſt "unto men uncircumciſed," or to the Gentiles [h]. And when they were forced to hold their peace on the juſtification that Peter gave of himſelf, they ſaid, "Then hath God "alſo unto the Gentiles granted repentance "unto life [i]." In all theſe places, Gentiles undoubtedly ſignify Proſelytes of the Gate, or Devout Gentiles. There had been great debates, in the church of Antioch firſt, and in the church of Jeruſalem afterwards, about the "brethren, who from among the Gentiles "were turned unto God, in Antioch, Syria, "and Cilicia," and a decree about them [k]: all which, as I hope, I have fully proved in the Fourth Eſſay, related only to the Proſelytes of the Gate converted to chriſtianity. On the other hand, the Jewiſh Chriſtians had no notion of the calling of the idolatrous Gentiles. That was a myſtery hid in the council of God from them, as well as from all ages before, and revealed firſt to Paul [l].

WHILST the heads, therefore, of theſe Jewiſh Chriſtians were ſo full of the caſe of the proſelyted Gentiles; and whilſt it ſo little entered into their thoughts that the idolatrous

[h] Acts xi. 2.
[i] Ver. 18.
[k] Acts xv.
[l] See the Third Eſſay.

Gentiles

Gentiles would be called to the faith of Chriſt; or that they would be called to the faith, without being obliged to ſubmit to any of the laws of Moſes; it cannot be very ſurprizing that whatever they heard concerning the converſion of the Gentiles, ſhould not be underſtood of the converſion of the idolatrous Gentiles, and the terms on which they were received into the fellowſhip of the ſaints, but ſhould be turned to the Proſelytes of the Gate.

We have a much higher inſtance of the apoſtles and firſt diſciples being blinded by a prepoſſeſſion than this. For though our Saviour foretold them, in the moſt plain and expreſs words, that he muſt ſuffer many things, and be crucified, and riſe again the third day; nay, though they once told him, that now they underſtood him, for "that "he then ſpake plainly, and ſpake no pro-"verb [m]; yet was this ſaying hid from "them [n]:" and that not only before, but after, theſe events happened. So that after he was ſaid to be riſen by ſome of their own company, yet, influenced by their pre-conceived opinion of a temporal kingdom, they loſt all hopes concerning him; and only

[m] John xvi. 28, 29.
[n] Matth. xx. 17. Luke xviii. 31—35.

" truſted that this had been he that ſhould " have redeemed Iſrael."

WE have yet another inſtance of a ſtronger and more ſurprizing prepoſſeſſion in the hiſtory of the Acts, and in a caſe in point too. For though the prophets ſpeak of the " call- " ing in of the Gentiles by the Meſſiah;" though Simeon, at Chriſt's being preſented in the temple, had ſaid, that " he was a Light " to lighten the Gentiles, as well as the Glory " of God's people Iſrael;" though Chriſt had not only hinted it in his parables to the people [o], and more diſtinctly in the parable of the wedding-ſupper [p], but ſpoke plainly of it to his diſciples, and had given his apoſtles commiſſion to " go and teach all nations, and " to preach the goſpel to every creature;" and had told them, that they ſhould " be his " witneſſes, after the Holy Ghoſt was come " upon them, in Jeruſalem, Judea, and Sa- " maria, and even to the uttermoſt parts of " the earth;" though the Holy Ghoſt was fallen on them, to infuſe into them great degrees of all neceſſary knowledge; nay, though Peter quoted the prophecy of Joel, " that God " would pour out his Spirit upon all fleſh;" yet their duty to preach to the devout Gentiles the people the beſt diſpoſed of any to

[o] Luke xiii. 19—22, 24—31. [p] Ibid. xiv. 16—25.

receive

receive the goſpel), in order to convert them, was ſo entirely hid from them, that none of them attempted it, till about eight years after our Saviour's aſcenſion. Nor could Peter then ſcarce be brought to it by a viſion from God to that purpoſe; he ſtill perſiſting to ſay, "Not ſo, Lord!" And though at laſt Peter went to Cornelius in conſequence of his viſion, and on finding meſſengers come from Cornelius, and on a farther direction from the Spirit to go with them; and on finding that Cornelius had had a viſion which correſponded with his; and preaches to them; and, on the Holy Ghoſt's falling on them, baptizes them; yet is he queſtioned about all this by the Jewiſh believers with great ſeverity: and ſcarcely can he juſtify himſelf, by reciting this whole tranſaction in order to them. And after he had juſtified himſelf, and it was a caſe ſettled in the church, that the devout Gentiles might be received, on believing the goſpel; we ſee how fierce a contention broke out upon it at Antioch in Syria firſt, and at Jeruſalem afterwards [q].

Nor did any of the apoſtles, even though they ſaw this point ſo fully determined, attempt thereupon to preach to the idolatrous Gentiles, till about four years after the con-

[q] Acts xv. 1, 4.

verſion of Cornelius (as the men of Cyprus and Cyrene did to other Proſelytes of the Gate ſoon after the converſion of Cornelius was known [r]); and then only Paul and Barnabas, and they not without a ſpecial revelation and commiſſion given to Saul for that purpoſe, which Saul alſo ſeems to receive with ſome reluctance [s]: nor does he even then obey it, till Sergius Paulus firſt, and the idolatrous Gentiles at Antioch in Piſidia afterwards, deſire theſe two apoſtles to preach to them: no more than Peter did to Cornelius, till he not only ſent meſſengers for Peter, but in perſon deſired Peter (and by the direction of an angel) to preach to him. Thus though the Holy Ghoſt revealed all truth to the apoſtles, that was proper and neceſſary for them, on his firſt deſcent; yet this myſtery of calling the Gentiles was ſtill concealed from them a great while; either they, or the reſt of the Jewiſh church, or the Jewiſh nation, or all of them, not being as yet able to bear it. I hope I may be pardoned, if I make a digreſſion here, in order to account for ſo ſurprizing an appearance as the late diſcovery of this myſtery carries with it; eſpecially ſince it will be of uſe in the following Eſſays.

THAT the apoſtles themſelves were not able to bear the diſcovery of this myſtery ſooner,

[r] Acts xi. 19, 20. [s] Ibid. xxii. 18—22.

appears

appears very plainly from what I have juſt now obſerved of the conduct of Peter, Paul, and Barnabas, even on the late revelation which God made of this myſtery to them.

How little the Jewiſh Chriſtians could bear the reception of the devout Gentiles into the church, appears likewiſe from what I have but juſt obſerved happened at Antioch and Jeruſalem.

AND the malice and envy of the Jewiſh nation at the reception of the Gentiles, our Saviour deſcribes and foretells in the perſon of the elder brother, in the beautiful parable of the Prodigal ſon [t]. And St. Luke takes notice accordingly of the envy they were filled with at Antioch in Piſidia, on finding the goſpel was going to be preached to the Gentiles, and that the Gentiles were diſpoſed to receive it, Acts xiii. 45. And we have a like inſtance of their envy, Acts xiv. 2—20. and xvii. 5. 13. xviii. 12, 13. Paul complains, that the Galatians were made his enemies by the Jewiſh teachers, "becauſe he told them "the truth [u]:" that is, that they muſt not ſubmit to any of the laws of Moſes; or that "if they were circumciſed, Chriſt could "profit them nothing [v]." And he gives it as

[t] Luke xv. 25—31. [u] Gal. iv. 16.
[v] Chap. v. 2.

the

the character of the Jews, and, as I ſuppoſe, of ſome who had believed (or of ſome who, as St. John ſays, "went out from among "them [x]); that they forbid them to ſpeak "to the Gentiles, that they may be ſaved [y]."

So that God in his providence ſaw fit to let the goſpel be well received by the Jews, and ſettled among them, before it was to be offered to the Gentiles; leſt that ſhould ſtill have created freſh prejudices in the minds of the Jews againſt it, and have obſtructed (at leaſt among them) the reception and furtherance of the goſpel, if it had not occaſioned the apoſtacy of ſome of them from it. God ordered things therefore ſo, that the goſpel ſhould not be preached to the proſelyted Gentiles till the great converſions among the Jews were over; nor to the idolatrous Gentiles, till the Jews at Jeruſalem would not receive the teſtimony of Paul (or of the apoſtles) about Chriſt [z], and were found every where as ready to reject it, and even with the ſame diſdain and blaſphemy, as they did at Antioch in Piſidia [a]. And then indeed, when there was but a ſmall remnant of them left that was to be ſaved, and that the reſt were very near filling up the meaſure of their

[x] 1 John ii. 19.
[y] 1 Theſſ. ii. 16.
[z] Acts xxii. 18.
[a] Ibid. xiii. 45.

ini-

iniquity, and becoming ripe for a total deſtruction, this offer was made to the whole body of the Gentiles; that ſo God might yet try the laſt and the roughest method with the Jews, and provoke them to receive the goſpel, if it were but from emulation and jealouſy; as St. Paul's manner of ſpeaking to them imports, Acts xiii. 46. and xxviii. 28. and as he expreſſly aſſerts in the ixth and xiith chapters of his Epiſtle to the Romans. This was the natural tendency of ſo wiſe and gracious a conduct towards this nation; though, through their wicked temper, it had a quite contrary effect, and made them mad with rage againſt the goſpel. All which was agreeable to Moſes's prediction [b], quoted by St. Paul [c], "I will provoke you (Jews) to jea-"louſy by them that are no people; I will "provoke them to anger by a fooliſh nation." And as this was agreeable to theſe predictions, ſo was it likewiſe highly ſuitable to thoſe perfections, which the Almighty always claimed the praiſe of from this people: "That the "Lord is a God gracious and merciful, ſlow "to anger, and of great loving-kindneſs, re-"penting him of the evil, and waiting to be "gracious to the children of men." Nor was it leſs agreeable to the amazing methods of patience and tenderneſs, which he had taken

[b] Deut. xxxii. 21, [c] Rom. x. 19.

all

all along with them, in order to reclaim them; ſtill trying the gentler means firſt: till they rejecting him after all, juſtified his rejecting them for a ſeaſon.

ALL which was done for our inſtruction and caution, on whom the ends of the world are come. And we ſhall be very much wanting to ourſelves, if we do not, from the whole ſtory of that people, draw the moral that is ſo evidently and beautifully held out in it, for the improvement and reformation of mankind; that no ritual performances, promiſes, or external privileges, will entitle any nation or perſon to the Divine protection and favour, without national or perſonal virtue and religion. This is the truth that St. Paul evidently deduces from ſeveral remarkable occurrences in the Jewiſh hiſtory[d]; and which may be as juſtly inferred from all the reſt. Which if a divine of a very ſour wit, in the laſt age, had but attended to, it would ſure have prevented a very petulant paſſage which we find in one of his ſermons: "That God "choſe this perverſe people, as Socrates did "his wife Xantippe, only to exerciſe his "patience."

But to return from this digreſſion. Whatever difficulty there may be, after all that I

[d] 1 Cor. x. 1—15.

have

have ſaid, in conceiving how the converſion of the idolatrous Gentiles, and the terms on which they were received into the fellowſhip of Chriſt, was kept ſecret for thirteen years from the church at Jeruſalem; yet perhaps there will be much greater in ſuppoſing it made known to them immediately, or at the third time of Paul's being at Jeruſalem, ann. 49: as may appear from the Fourth Eſſay.

BESIDES; St. Paul expreſſly tells us, that he communicated the goſpel, which he preached to the Gentiles, to Peter, James, and John, fourteen years after his converſion [e]; that is, ann. 49. And we know, that he firſt preached this goſpel ann. 45 [f]. So that we are certain it was not known to the three chief apoſtles till about four years after it was preached. Now it will not be much more difficult to conceive how it might be kept ſecret from the whole church thirteen years, than for about four from theſe three apoſtles; whoſe thoughts were wholly taken up about the ſucceſs that attended the preaching of the goſpel in the world.

FARTHER, St. Paul tells us in the ſame place, that he then communicated this goſpel to the three apoſtles only privately; "leſt

[e] Gal. ii. 1. [f] See the Abſtract.

"by

" by any means he had run, or ſhould run " in vain." It is therefore implied, that he communicated it thus privately to them, that he might keep it a ſecret from all the reſt of the church of Jeruſalem; eſpecially ſince, if it had been communicated to others, it might have come to the knowledge of thoſe " falſe " brethren, who wanted to ſpy out this (full) " liberty, that they (the Heathen converts) " had in Chriſt[g]."

It is plain, therefore, that the goſpel which was preached to the idolatrous Gentiles, and conſequently the converſion of them, was deſigned to be kept ſecret for ſome longer time. And who ſhall ſay for how much longer a time time that was, or that it might not be for nine years longer? eſpecially ſince St. Luke ſeems to mention that, at the time when Paul communicated this news to James, " all the elders being preſent[h]."

And if God (who reſerves " the times " and ſeaſons (χρόνους ἢ καιρούς) in his own " hands[i]") ſaw fit, either for theſe reaſons which I have mentioned, or for others, to conceal this matter from the Jewiſh church at Jeruſalem, and that thoſe methods, which

[g] See the Fourth Eſſay.
[h] Acts xxi. 18—21. See the Third and Fourth Eſſays.
[i] Acts i. 7.

I have

I have ſuppoſed to be the means of it, were not ſufficient; other methods could never be wanting to his infinite wiſdom and power. He that conſiders how God preſerved Canaan from being invaded by its neighbours for ſo many ages, when all the males were to go up thrice a year to Jeruſalem; the double portion of manna that fell on a Friday in the wilderneſs; and the double produce of every ſixth year in the promiſed land: he, I ſay, that duly conſiders theſe things, will not find much difficulty in conceiving how this great event might be kept from all the Jewiſh apoſtles about four years, and from all the church of Jeruſalem, except three of the apoſtles, for about thirteen. Or, if theſe reflections ſhould not reconcile his mind entirely to this notion, let him but carefully conſider the two following phænomena, and I dare ſay it will; namely, 1. That when ſo ſevere a perſecution as that which aroſe on the death of St. Stephen ſcattered all the diſciples abroad except the apoſtles, yet the apoſtles, who were the prime miniſters of Chriſt's kingdom, and were thought by the Jews to be the heads of the Chriſtian ſect, ſhould continue there unmoleſted, at leaſt alive, from about the year 33 to about the year 34 [k]. 2. That though, when the Jews

[k] See the Abſtract of the Abſtract.

were

were a free and powerful government, they were prone to idolatry, and to marrying ſtrange wives; yet that now they have been diſperſed all over the world for above 160 years without any form of government, they alone, of all the other nations in the world that were their contemporaries, continue ſtill an unmixed and ſeparate people, and at the ſame time remain free from idolatry, and very tenacious of all their religious rites; while the very accounts of the rites of the Greeks and Romans, thoſe powerful nations, ſcarce continue to our time.

HOWEVER, if this does not ſatisfy, and other exceptions to this anſwer, or other objections to this ſcheme, ſhall occurr to the learned, on conſidering it; I ſhall hold myſelf obliged to any one who will ſet me right; and will give him my public acknowledgements for it. For I have nothing in view but truth, which, next to virtue, is the moſt valuable poſſeſſion of mankind.

I WILL add, before I conclude my Preface, that I give theſe four Eſſays but as ſpecimens of the uſefulneſs of this way of reading the ſcriptures; though they will take in what is moſt remarkable in the hiſtory that St. Luke gives us of the apoſtles; which is the reaſon of my giving theſe four, rather than any others:

others: ſeveral things ſeeming to unfold themſelves to me by this means, which perhaps I may ſome time or other publiſh, if the world think theſe of any value.

I WILL alſo add, that as I have only attempted to ſtate the periods of the miniſtry of Jeſus and of the Spirit; I could wiſh with all my heart, that ſome able pen would ſtate the ſeveral periods previous to that of Jeſus. As the period of innocence; the period after the fall to the flood; after the flood to the confuſion of languages; from thence to the calling of Abraham; from thence to the death of Joſeph; from thence to the ſending of Moſes; from thence to the giving of the law; from thence to the death of Moſes; from thence to the death of Joſhua; from thence to the laſt of the Judges; from thence to the kingdom's becoming hereditary; from thence to the diviſion of the kingdom, and the laſt of the Kings; from thence during the captivity; from the reſtoration to the finiſhing of the ſecond temple; from thence to the reviving of prophecy, about the birth of John Baptiſt; from thence to his miniſtry; and from his miniſtry to the miniſtry of Jeſus. Light broke ſtill more into the world in moſt of theſe periods. And I am ſatisfied the true way to get a thorough underſtanding of the

ſcriptures would be, to make one's ſelf maſter of each of theſe periods, as they are deſcribed and diſtinguiſhed in the Bible, and as they ſtand in order of time; the former of theſe preparing always for the latter, and the latter ſtill referring to the former; ſo that we muſt critically underſtand each of theſe, before we can have the whole compaſs of that knowledge, and the proof of the truth of it, which the Bible is deſigned to give us. "God having "thought fit at ſundry times and in divers "manners" (or in different parts, ſections, or periods, πολυμερῶς καὶ πολυτρόπως) "to ſpeak "to the fathers by the prophets, and to us "by his Son [1]." I am ſenſible this is a work that will require a great deal of time, care, and ability; but the very outlines of ſuch a deſign would be of great uſe and ſervice.

In the mean time, I ſhall be heartily glad, if theſe attempts of mine ſhould provoke others to ſtudy the New Teſtament in this way, and in all others that may give ſuch light to the obſcure parts of it as is neceſſary to ſatisfy the ſtrict enquirers, who are the beſt friends of religion; that may remove the objections brought againſt it by thoſe who doubt of the truth of it, or are fully

[1] Heb. i. 2.

bent

bent avowedly to oppoſe it; and that may, at the ſame time, reſcue it from the abſurd and ſuperſtitious gloſſes of thoſe more dangerous enemies, who, to make it ſerve their own private purpoſes, pretend to draw doctrines from it, that are inconſiſtent with the principles on which all religion is built, and which entirely deſtroy them.

POSTSCRIPT.

SINCE I finiſhed this Preface, the Abſtracts, and Eſſays, Lewis Capell's Hiſtoria Apoſtolica Illuſtrata was put into my hands; where the Acts of the apoſtles are juſtly and beautifully ſet forth. But Capell is very often miſtaken in points of chronology, and did not take notice of the three periods of the Acts, nor ſeveral of their ſubdiviſions. I am apt to think, that Biſhop Pearſon was greatly indebted to this tract for what he has left us in his Annales Paulini: though I think the Biſhop has corrected a great many miſtakes Capell had made in St. Paul's chronology. I mention this, in hopes that ſome perſon, who has leiſure, and abilities equal to the undertaking, will write the hiſtory of the apoſtles on Capell's plan, rectifying the chronology (and ſo much of the hiſtory of the apoſtles as depends upon it) by Biſhop Pearſon's (which is generally right), and, if he ſhould think fit, the whole of it by theſe periods, together with a ſhort account of the deſign and ſubject-matter of the

epiſtles; and then, I think, we ſhould have the apoſtolic ſtory truly told, and well put together, to the great advancement of Chriſtian knowledge, and the ſatisfaction of the curious and the learned.

HAVING promiſed to give my reaſons in the Poſtſcript for differing from Biſhop Pearſon (as well as Biſhop Lloyd, Dr. Whitby, Mr. Pyle, and others) about the time of Paul's writing his firſt Epiſtle to Timothy; I will now give them as ſhortly as I can. St. Paul's ſaying to Timothy, "As I beſought thee to "abide ſtill at Epheſus when I went into "Macedonia, (ſo I did it) that thou mighteſt "charge ſome, that they teach no other doc-"trine[a]," plainly ſhews, that he refers to a requeſt lately made to Timothy, and that it was made at a time when he went from Epheſus to Macedonia. This makes it neceſſary to refer the time of this requeſt, either to the time mentioned, Acts xx. 1. or to the time when he went to Coloſſe (according to what he writes to Philemon from Rome in his firſt impriſonment there, deſiring him "to prepare "a lodging for him at Coloſſe[b]"), and from thence to Philippi, a city of Macedonia, according to what he writes to them in his firſt impriſonment at Rome[c]. For theſe two are

[a] 1 Tim. i. 3. [b] Philem. 22.
[c] Philip. i. 23—26. and ii. 24. See the Abſtract.

the

the only times when Paul went from Epheſus to Macedonia. The firſt of theſe is the beginning of ann. 58. (Biſhop Pearſon's, the latter end of 58.) The ſecond is ann. 65. And there I have the happineſs to agree with that learned prelate. The queſtion is, at which of theſe two times it was that Paul wrote this epiſtle? And, I think, it muſt neceſſarily be the firſt, from what occurrs 1 Tim. iv. 11, 12. "Theſe things command and teach. Let "no man deſpiſe thy youth." Now was there any occaſion for any apoſtolical precept, if this epiſtle was written in 65? Paul would have Timothy go forth with him[d], ann. 50. It is moſt likely he became his fellow-labourer immediately; and it is plain he was ſo at Theſſalonica the next year, from his joining Timothy with himſelf and Silas, in his epiſtles to that church; and from his expreſſly calling him his "fellow-labourer[e]." Now we cannot well ſuppoſe Timothy to be under twenty, when Paul would have him go forth with him. If he was twenty years of age in the year 50, he muſt be thirty-five years of age in the year 65. Was there any danger of his being deſpiſed then on account of his youth? Thirty is ſuppoſed to be a man's ripe age. It was the year in which men might become prieſts under the law.

[d] Acts xvi. 3. [e] 1 Theſſ. iii. 2.

About that age John began his miniſtry, and Jeſus his. Could there be any occaſion then for fortifying Timothy's authority with this injunction, if he was thirty-five years of age when this epiſtle was written? It would be very ſtrange to ſuppoſe it.

AND what ſtrengthens this proof very much is, that we find the ſame precept given to the Corinthians. "Now if Timotheus "come —— let no man deſpiſe him[f]" (namely, on account of his youth). This epiſtle was written ann. 57, as Biſhop Pearſon agrees, when Timothy muſt have been ſome years under thirty, on the ſuppoſition that he was twenty years of age ann. 50; and therefore wanted this apoſtolical recommendation. It is therefore highly probable from this text, that the firſt epiſtle to Timothy was not written at a great diſtance of time from the firſt epiſtle to the Corinthians.

THIS is the more probable, becauſe we find ſeveral of the ſame matters treated of in theſe two epiſtles, and often in expreſſions (and ſometimes in an order) that are exactly the ſame, or very near akin to one another. He ſpeaks in both for marriage; for the free uſe of meats; about miniſters maintenance;

[f] 1 Cor. xvi. 10.

about womens modeſt dreſs and ſubjection to the man; about the reſurrection, the doctrine of one God and of one Mediator, and of delivering over to Satan for the recovery of bold offenders [g]. Where we find epiſtles written by St. Paul exactly at the ſame time, we find this reſemblance ſtill nearer; as in the epiſtles to the Epheſians, Philippians, and Coloſſians.

BUT that which muſt put it out of all doubt that this epiſtle was written before the end of the year 58, is that there were no biſhops or deacons then at Epheſus; for the apoſtle tells Timothy of what character they ought to be [h]; and yet we find there were biſhops before the end of 58 [i].

I THEREFORE conclude that this epiſtle muſt have been written ſoon after the firſt journey from Epheſus to Macedonia, mentioned Acts xx. 1. about the year 58. And I therefore take St. Paul's hiſtory, as far as it relates to this matter, to be this: Whilſt he

[g] See 1 Cor. vii. 2.——1 Tim. iv. 3. 1 Cor. ix. 6—10.——1 Tim. v. 17, 18. 1 Cor. x. 25, 26, 30.——1 Tim. iv. 3, 4, 5. 1 Cor. xi. 3—16.——1 Tim. ii. 9—15. 1 Cor. xv. 1—35.——1 Tim. i. 19, 20. compared with 2 Tim. ii. 17, 18. 1 Cor. v. 5.——1 Tim. i. 20.

[h] Chap. iii. 1—16.

[i] Acts xx. 28. See the Abſtract.

ſtays

ſtays at Epheſus [k], Demetrius raiſes ſuch a riot againſt him, that his friends would not ſuffer him to go into the theatre [l], nor ſtay in Aſia [m]. But, before he goes from Epheſus, Timothy returns to him from Corinth (whither he had ſent him, as well as to Macedonia and other parts of Achaia, to forward the collections [n]); according to Paul's expectations expreſſed 1 Cor. xvi. 11. "Conduct him" (Timothy) "forth in peace, that he may "come unto me" (at Epheſus, whence this epiſtle was written); for I look for him." Now perhaps Paul found, that ſome that were at Epheſus, not being able to endure that fight of afflictions which befel him and them there, where they were well nigh being compelled to fight with wild beaſts, and were "preſſed above meaſure [o]," ſwerved from the truth. Perhaps Alexander, whom "the un-"believing Jews drew out of the multitude, "and put forward in the theatre [p]," might be one of them. Perhaps too this was the Alexander, who ſoon growing worſe, and putting away faith and a good conſcience, was preſently after delivered by St. Paul to Satan, "that he might learn not to blaſ-

[k] Acts xix. [l] Ver. 31.
[m] Chap. xx. 1.
[n] Chap. xix. 20, 21. 1 Cor. iv. 17.
[o] 2 Cor. i. 8. [p] Acts xix. 23.

"pheme."

"pheme [q]." But, whether Alexander was one of theſe or no, yet it ſeems to have been ſome Jewiſh Chriſtians, who, ſeeing the fury of their own nation againſt thoſe who believed, and the danger they were thereby expoſed to among the Gentiles, began from thence to "ſwerve from the charity" they owed to the Gentile believers, out of a pure heart and a good conſcience, and faith unfeigned; and to "turn aſide unto vain jangling" about Jewiſh fables and traditions, and endleſs genealogies; "deſiring to be again "teachers of the law," in order to curry favour with the unbelieving Jews [r]. St. Paul, ſeeing this danger ariſing at Epheſus, deſires Timothy (who was now returned to him there from Corinth, as I juſt now ſaid) to abide ſtill there (when he left it, to go into Macedonia and Greece); to the intent that he might charge ſome of theſe, who began to ſwerve from this ſpirit and doctrine of the goſpel to the notions and temper of the law, "that they ſhould teach no other doctrine "than what he had taught [s]." Soon after Paul had left Epheſus (having left it ſo much on a ſudden, that he had not time to give Timothy full inſtructions, on account of the fury that was there againſt him), and ruminating

[q] 1 Tim. i. 20.
[r] Ver, 5, 8.
[s] Ver. 8.

nating whilſt he was going through Aſia, or as ſoon as he got to Troas (in his way to Macedonia and Greece [t]), on the ſtate of the Epheſians, he thought it proper to write to Timothy, "hoping to ſee him ſoon [u];" namely, as ſoon as the collections were ready; "or, if he ſhould not, that he might know "how he ought to behave himſelf in the "houſe of God [w]," where ſuch corrupt doctrines were creeping in. For the whole epiſtle is written to him, to direct him how to oppoſe the doctrines of theſe Jewiſh believers. Perhaps Paul writes at this time to Timothy, the rather becauſe, finding this Alexander ſo far relapſed into his Jewiſh notions as to blaſpheme or reproach the goſpel of Chriſt, he had delivered him to Satan (whilſt he was on the way to Epheſus from Troas, or as ſoon as he came to Troas); of which it was neceſſary to acquaint Timothy, and the Epheſians by him [x]. From Troas he goes to Macedonia, and from Macedonia to Greece. Whilſt Paul was in Greece, and juſt before he went to Corinth, Timothy ſeems to have come to him, in order to accompany him in his intended journey to Jeruſalem, and to be joined with him as one of the Corinthian meſſengers to carry their contributions [y], ann. 58. This

[t] Acts xx. 1—4.
[u] 1 Tim. iii. 14.
[w] Ver. 15.
[x] Ibid. i. 20.
[y] See the Abſtract,

was

was neceſſary for Timothy to do, becauſe Paul deſigned to have gone directly from Corinth to Syria, in his way to Jeruſalem [z]. For which reaſon it is more than probable, that all the meſſengers of the churches came with him to Corinth, as he expected they would [a]; and as it fully appears one of them actually did (for Paul ſends the ſalutations of Soſipater (Sopater) to the Romans, in his epiſtle to that church from Corinth [b]); and as it is probable the reſt of them did alſo. And that Timothy was with Paul at Corinth, we learn from the ſame epiſtle [c]. Paul writes to the Corinthians in his own name and Timothy's, juſt before he goes to them. Paul ſends Titus, Luke, and another brother, with this letter from Greece, and ſoon follows (with Timothy), according to his repeated intention and promiſe [d]. I think, Paul went directly from Greece to Corinth, and not firſt from Greece, and then to Philippi, and thence to Corinth, as Dr. Lightfoot ſuppoſes. For, ſince Paul intended to go to Corinth, it would be very ſtrange to ſuppoſe, as that very learned man does, that he did not go thither when he was in Greece, juſt in its neighbourhood; but that he went back from Greece to

[z] Acts xx. 2, 3.
[a] 2 Cor. ix. 4.
[b] Rom. xvi. 21.
[c] Ibid.
[d] 2 Cor. i. 16. and xiii. 1.

Philippi,

Philippi, and then ſailed from Philippi to Corinth, and ſo from Corinth to Troas; and that in all this voyage from Philippi to Corinth (where too he muſt have had time to receive the collections, and write his epiſtle to the Romans), and from Corinth to Troas, he ſhould take up but five days, which is all the time that the Acts allow for it [e]. And that which demonſtrates Dr. Lightfoot's miſtake here, and ſhews that Paul did not ſail from Philippi to Corinth, is, that Timothy was with him at Corinth, when he writes to the Romans from thence, as we learn from that epiſtle; ſince he ſends Timothy's ſalutation to the Romans [f]: whereas Timothy did not accompany him in the five days voyage ſuppoſed by Dr. Lightfoot from Philippi, but went with the reſt before Paul to Troas [g]. But though Paul's firſt intention was to have ſailed from Corinth to Syria in his way to Jeruſalem, which was the reaſon of Timothy's and Sopater's coming to him to Greece (with the reſt of the meſſengers, as I ſuppoſe); yet, on finding that the Jews laid wait for him, he went round by Greece and Macedonia, and ſo to Philippi, and ſtaid there during the days of unleavened bread. From thence he and Luke go to Troas [h], where the meſ-

[e] Acts xx. 6.
[f] Rom. xvi. 21.
[g] Acts xx, 4, 5.
[h] Ibid.

ſengers

ſengers went a little before, and ſtaid for him. From Troas he goes to Aſſos on foot, thence ſails to Samos (having hired a ſhip), goes to Trogyllium, and thence to Miletus in Aſia. And haſtening to get to Jeruſalem at the feaſt, and being apprehenſive of the fury of his enemies at Epheſus, does not go thither; but ſends for the elders of that church to meet him at Miletus, where he could give them a charge as fully to his purpoſes as by going in perſon to Epheſus: thereby ſhewing us how we ought to "redeem "the time" when "the days are evil;" the apoſtle ſummoned theſe elders to give them a ſtrict and ſolemn charge: finding it, I ſuppoſe, very neceſſary, from the account that Timothy brought him to Greece, to charge them, that, like paſtors after God's own heart, they ſhould feed the church of God with ſound knowledge, ſuch as he had taught them (who had kept nothing that was profitable from them [i], but had declared to them the whole counſel of God [k]), without ſwerving or turning aſide from it to vain jangling, fruitleſs genealogies, profane fables, idle traditions, bodily exerciſe, and corrupt doctrine. Such danger was there then, and ſuch did he foreſee, coming to this church [l]; and

[i] Acts xx. 20. [k] Ver. 27.
[l] Ver. 29.

therefore

therefore gives them the moſt ſerious warning to watch againſt them, and the rather, becauſe he tells them that "they ſhall ſee "his face no more." From hence it appears farther, that the firſt epiſtle to Timothy was written before Paul ſent for the elders of Epheſus to meet him at this place; becauſe he tells Timothy in the firſt epiſtle directed to him at Epheſus, that he (Paul) "hopes to "come to him (Timothy) ſhortly [m]."

THUS, I think, St. Paul's ſtory is well connected, and agrees with the deſign, and with ſome paſſages, of his firſt epiſtle to Timothy.

BISHOP Pearſon's only objection is, that Paul had ſent Timothy with Eraſtus to Macedonia [n]; and that therefore Timothy could not be with him, or be deſired by him then to abide at Epheſus. But what ſhould hinder us from ſuppoſing, that Timothy, after he had been ſent with Eraſtus to Macedonia, and to Achaia, by Paul, returned to Paul at Epheſus, before Paul left that place; as we find Paul expected he would [o]. And the Biſhop gives us no argument for fixing 65 for the time of writing this epiſtle, but only be-

[m] 1 Tim. iii. 14. [n] Acts xix. 21.
[o] 1 Cor. xvi. 11.

cauſe

cauſe that from this objection he thinks Paul could not write it in (58 or) 57.

Dr. Whitby indeed ſays, in his Preface to the firſt epiſtle to Timothy, that Timothy went with Paul from Macedonia to Achaia and Corinth; and that therefore he could not be left at Epheſus. That Timothy was with Paul at Corinth is certain, as I have juſt now proved; but the Doctor offers nothing in ſupport of his aſſertion, that he went with Paul thither from Epheſus, through Macedonia and Achaia. Nor do I apprehend there is any thing that can ſhew that he accompanied Paul in that journey. Why might not Timothy, after he was left at Epheſus for two or three months, croſs the Ægean ſea (a ſhort cut) to Greece, to join Paul, in order to accompany him in his journey to Jeruſalem, whither he was to go with him, and to join with him in receiving the Corinthian contributions; eſpecially when Paul's deſign was to ſail from Corinth to ſome port of Paleſtine, or near it, in his way to Jeruſalem? This will connect the whole ſtory, and reconcile it to that paſſage in the epiſtle (namely, "Let no man deſpiſe thy youth"), on which I think there is ſo much ſtreſs to be laid; and to which Biſhop Pearſon's, Biſhop Lloyd's, Dr. Whitby's, and Mr. Pyle's hy-

 potheſis,

potheſis, of this epiſtle being written in 65, can never be made to agree.

I AM likewiſe of opinion, that the whole ſtrain of this epiſtle exactly ſuits the ſtate of things in 58: whereas it does not ſeem to ſuit the ſtate of things in 65. For this epiſtle ſeems to have been written to adviſe Timothy how to behave againſt errors and corruptions that were then juſt creeping into the church, rather than againſt thoſe that were become inveterate; which he foretells would ariſe ſoon after his leaving them [p], in a ſpeech he makes to them ſome ſhort time (as I apprehend) after his writing his firſt epiſtle to Timothy. Theſe errors and corruptions ſtill increaſed ann. 63. when, as I ſuppoſe, from the reaſons Sir I. Newton has given us in his Obſervations on the Apocalypſe, p. 235—247. St. John wrote the Apocalypſe, as appears by Revel. ii. 2—7 [q]. Dr. Benſon there ſuppoſes me in that place to have been of opinion, that Timothy was at Epheſus when the ſecond epiſtle was written, though I ſay otherwiſe in the Firſt Eſſay. Timothy, for all that is ſaid here, might be at Lyſtra or Derbe, when Paul directed this epiſtle to him [r]. But as Paul

[p] Acts xx. 29, 30.

[q] See the Abſtract, and Dr. Benſon on the 2d Epiſt. to Timothy, p. 6.

[r] See the Firſt Eſſay.

might

might know he was to take Epheſus in his way to Rome, he might write to him concerning ſeveral things at Epheſus, as he alſo does what he ſhould do at Troas, through which he likewiſe knew he was to paſs. The ſuppoſition that Timothy was at Lyſtra and Derbe when Paul wrote this epiſtle to him, but that he was to make Epheſus and Troas his way to Rome, will ſolve all the arguments Dr. Benſon brings for this epiſtle's being written to Timothy at Epheſus [s]. Theſe more bold and pernicious doctrines ſeem rather to have ſpread very much, when Paul wrote his ſecond epiſtle to Timothy, ann. 67 [t].

HAVING alſo promiſed in the Preface, that I would give my reaſons in the Poſtſcript for preferring Biſhop Pearſon's Chronology to Biſhop Lloyd's, in the points where they differ; I will now likewiſe diſcharge myſelf from that engagement.

I THINK, Biſhop Lloyd has made two miſtakes, which have ſet great part of his chronology wrong. The one is, his ſuppoſing Paul to be wrapt up into the third heaven when he was ſtoned at Lyſtra, ann. 46; for which he has not any foundation that I know

[s] See the 2d Epiſt. to Timothy, p. 5—9.
[t] See 2 Tim. i. 15. and ii. 16—26. and iii. 6—13.

of, but imagination; and againſt which, I think, I have aſſigned ſome reaſons in the Third Eſſay: having there endeavoured to prove, that he was wrapt up into the third heaven about three years before; namely, when he fell into a trance in the temple, ann. 43[y]. And the Biſhop (upon this idea, and upon St. Paul's telling the Corinthians [z], that he was wrapt up into the third heaven "above fourteen years ago") fixes the year 60 for the time of his writing that epiſtle; againſt all other appearances, and (I believe) all former opinions. The other miſtake of Biſhop Lloyd's is, as I apprehend, that the fourteen years, which St. Paul ſpeaks of, Gal. ii. 1. the Biſhop begins from the firſt time of Paul's being at Jeruſalem, ann. 58. and which Paul mentions, Gal. i. 18. inſtead of beginning it from Paul's converſion, ann. 35. which is the only epoch of his own ſtory that he fixes in that epiſtle; as is very juſtly obſerved by Biſhop Pearſon, and as appears very plainly both by the ſcope of the apoſtle there, and particularly by ver. 11—19. Theſe two things are what have made Biſhop Lloyd's chronology differ from Biſhop Pearſon's, not only in theſe two points, but in ſeveral others which depend upon them. And, as I appre-

[y] Acts ii. 30. and xxii. 17—22.
[z] 2 Cor. xii. 1, 2.

hend

hend Biſhop Lloyd to be miſtaken in both theſe, I cannot but in the main rather agree with Biſhop Pearſon in his chronology than with Biſhop Lloyd in his.

And though Dr. Whitby, in his Preface to his firſt volume, ſays, that his Commentary no where differs from this Chronology of Biſhop Lloyd's (which he annexes to that Commentary); yet the Doctor ſeems to have ſaid this from an uncertain memory, without duly comparing them when he ſaid it. For the Doctor differs from Biſhop Lloyd in one of thoſe two miſtaken points, as may be ſeen in his Notes on Gal. ii. 1. and in moſt of thoſe points of Biſhop Lloyd's Chronology that depend on either of them, and generally agrees with Biſhop Pearſon in them, or at leaſt differs from him very little; as may be ſeen in the following inſtances.

Facts.	Their Dates according to		
	Bp. Lloyd.	Bp. Pearſon.	Dr. Whitby.
The time of holding the council at Jeruſalem.	52	49	49. See his Note on Gal. ii. 1.
Paul writes his Epiſtle to the Theſſalonians.	54	52	51, or 52. Preface to his Epiſtle.
Writes his firſt Epiſtle to the Corinthians.	60	57	55, or 57. Preface to that Epiſtle.
Writes his ſecond Epiſtle to them.	60	57	A year after the firſt, i. e. 58. Pref. to that Ep.
Writes his Epiſtle to the Romans.	60	57	57. Preface to that Epiſtle.
Writes his Epiſtle to the Hebrews.	65	63	63. Preface to that Epiſt. verſ. fin.
Writes his firſt Epiſtle to Timothy.	65	65	65. Preface to that Epiſtle.

I MAKE theſe remarks to ſhew how much Biſhop Lloyd ſeems to be miſtaken in moſt of thoſe points of his Chronology where he differs from Biſhop Pearſon; ſince Dr. Whitby, who annexes Biſhop Lloyd's Chronology to his

his book, being diſpoſed to think very favourably of it, and imagining that he no where differs from it, ſcarce ever agrees with it, or differs from that of Biſhop Pearſon, where theſe two late learned Prelates differ from one another.

On peruſing theſe ſheets, after their being kept a year in the preſs (from ſeveral accidents that are not worth the reader's notice), I find ſome quotations imperfect, ſome few repetitions, and a great many errors that are not the author's. All this has been in a great meaſure owing to the author's being under too many engagements, and in too much motion, whilſt theſe papers were compoſing and printing. The greater miſtakes the reader will find in the errata; the leſs he will eaſily correct; and, I hope, forgive.

And yet I heartily wiſh, that conſidering the nice and intricate nature of the matter; the great number and difficulty of ſeveral of the texts that have fallen in my way; the little aſſiſtance I have met with from others, and the little time I have had to examine them myſelf: I wiſh, I ſay, conſidering all this, that the reader may not find a great many worſe miſtakes in the thoughts of the author than in the preſs. They are but Eſſays; and I hope the reader will conſider

them as ſuch, and make the allowance which the title claims. However, as I hope they may be of more uſe, while chriſtianity ſeems to be under a much ſtricter examination of friends and enemies, than I could poſſibly foreſee, when theſe thoughts preſented themſelves firſt to me: ſo I am the more willing to publiſh them now (unfiniſhed as they are) on that account. If ſome things in them ſhould be thought mere reveries, they may be rejected without doing any harm to my main deſign. The far greater part will, I imagine, bear the teſt; eſpecially of the Firſt and Second Eſſays. The commonneſs of the gifts of the Spirit in the apoſtolical times, treated of in the Firſt, and on which I think a great deal depends, I have always thought much the better of, becauſe I received the firſt hints of it, a great many years ago, in converſation with one, whom all that had then the happineſs of his intimate acquaintance thought, and whom all the world now allow, the greateſt critic, lawyer, and divine of the age; and who poſſeſſes each of theſe parts of learning, with many more, and a knowledge of the world, as well as the high eſteem and love of mankind, in a degree in which very few have ever poſſeſſed any one of them. A perſon of this character will be ſufficiently known without thoſe diſtinctions of name, title, or office, by which others muſt

muſt be pointed out. And though the world are apt to think theſe laſt the higheſt diſtinctions that can be attained; yet muſt they in reality be ever loſt in the former, which are of a far higher nature in themſelves, and the only true foundation of any thing that is valuable in the other. How little ſoever my readers may go along with me in other ſentiments, yet I dare ſay I ſhall not have a ſingle one that will have the leaſt heſitation whom I here mean, or the leaſt doubt whether what I have ſaid of him (how peculiar ſoever) juſtly belongs to him.

THE reviſe of this laſt ſheet of the Preface being brought me, after I had juſt had the pleaſure of reading Dean Sherlock's Six Diſcourſes on 2 Pet. i. 19, I knew not how to ſend it back, without adding a word on that occaſion. The Reverend Dean being ſenſible of the ſtrength of the objections againſt all the conſiderable expoſitions which have been given of this text, and which he has repreſented in their full force; and being alſo aware of the ill uſe that has been lately made of the text by a very acute and ſagacious adverſary of the Chriſtian religion, and to which the words may ſeem liable, till a right expoſition of them is hit on; has given a turn to the text, that at firſt ſight appears extremely beautiful; that, I believe, is entirely

new; and that, it muſt be owned, will prevent the abuſe which has lately been made of it. I acknowledge too, that the turn which the Dean has given to it may ſuit with one of the deſigns of St. Peter's Epiſtles very well, and ſeveral paſſages in them. Theſe are the advantages which his interpretation has. All which he has wrought up in a manner ſo ſuitable to his own great genius and abilities, as hardly leaves one room or inclination to differ from him, till one cloſely conſiders the text itſelf, and its immediate context; which I think the Dean has entirely neglected. I have not time to enter into a full diſcuſſion of this matter. I will therefore only ſuggeſt ſome thoughts by way of queries (to the Dean, or to thoſe who have heard or peruſed his diſcourſes with ſo much care as to have made themſelves maſters of them) which hinder me from falling in with his ſenſe of this paſſage of ſcripture.

QUERY I. Is not the immediate context, from the 12th verſe to the 16th, a profeſſed deſign of the apoſtle to bring to the remembrance of thoſe to whom he writes the ſum of what they had been taught; or of all things pertaining to life and godlineſs[r], "whereby they might be made partakers of

[r] Ver. 3.

"the

"the Divine nature [z]," and increaſe in it [a]; to which "they ought to give diligence," to the end that "they might abound in all the know-"ledge of the fruits of the Chriſtian doctrine," and "perſevere therein unto the end;" and ſo "have an abundant entrance miniſtered unto "them into the everlaſting kingdom of "Chriſt [b]?" And is not this more likely to introduce a ſummary of thoſe things which they had been taught; or of the apoſtolical doctrine, and the great evidence that was given to the truth of that doctrine by "glory and virtue [c]," in order to ſtir them up to keep them in remembrance; than to introduce a prediction of a particular future event, as the Dean all along ſuppoſes?

QUERY II. How can St. Peter be ſuppoſed to write, ver. 18, 19. to confirm them in the belief of a future event, in which they were ſo ſhaken, from the delay, as "to make their "hearts grow ſick, and to be filled with "fears and ſuſpicions, leſt they had believed "in vain, and by which they were at laſt "led away from their ſtedfaſtneſs, even to "deny the Lord that bought them," as the Dean ſuppoſes [d]; when in the 12th, 13th, 14th, and 15th verſes, which immediately

[z] Ver. 4. [a] Ver. 5, 6, 7.
[b] Ver. 8, 9, 10, 11. [c] Ver. 3.
[d] See his Diſcourſes, p. 17, 18.

precede

precede the text, and manifeſtly introduce it; St. Peter ſays, "He will always put them "in remembrance, and ſtir them up by put-"ting them in remembrance, that ſo they "may keep them in remembrance after "his deceaſe?" And ſo he likewiſe ſays, 2 Pet. iii. 1. Keep in remembrance, what? things doubtful, that they once believed, but now diſbelieved; and diſbelieved ſo far as to diſcard Chriſtianity, becauſe they diſbelieved them? Does any one write to perſons to keep ſuch things in remembrance? Language ſure will not bear it. But when men are written to, to be "put in re-"membrance" (or to keep in remembrance), it is of ſuch things as are known and believed; as St. Peter himſelf ſays more expreſſly, ver. 12. "Wherefore I will not be "negligent to put you always in remem-"brance of theſe things, though ye know "them, and are eſtabliſhed in the preſent "truth."

QUERY III. Why may not "the power "and coming of our Lord Jeſus Chriſt," ver. 16. ſignify that "power with which Peter, "James, and John ſaw the kingdom of God "come, or the Son of man coming in his "kingdom," at the transfiguration, according to our Saviour's expreſs prediction[c]. For

[c] Mark ix. 1. and Matth. xvi. 28.

that

that that prediction relates to the transfiguration, where they ſaw him inveſted with ſuch "honour, glory, and majeſty," as was a glimpſe of that future honour, glory, and majeſty, with which he is to come to judgement, ſeems very plain; becauſe all the evangeliſts, who give the account of that transfiguration, introduce it with that prediction [f]. And I am apt to think it moſt probable that this transfiguration is what our Saviour means by his "coming [g]." It is indeed a difficult place; but what ſeems to me to bid faireſt to the meaning of it is this: "If they will not in one city receive you into their houſes and give you what they have, but treat you, your doctrine and your meſſage with reproach and contempt, ſo as to force you to ſhake off the duſt of your feet for a teſtimony againſt them [h], flee to another; for at preſent you are nothing but heralds to go and bid men repent, "becauſe the kingdom of Heaven is "at hand," but are not as yet inſtructed ſufficiently to explain to men particularly what that kingdom is. I will indeed furniſh you with a mouth and wiſdom which your adverſaries ſhall not be able to reſiſt; but not yet: and ſince at preſent there is no occaſion for you to ſtay long in any city, eſpecially

[f] Matth. xvi. 28. and xvii. 1. Mark ix. 1. Luke ix. 27, 28.

[g] Matth. x. 23. [h] Ver. 14.

with

with thoſe that treat you ill, but go to another; ſo there are ſeveral cities of Iſrael for you to go through; and I ſhall want you with me as ſoon as you can well return, in order to be my companions and witneſſes; for which purpoſe I have choſen you, as well as to preach [i]: and particularly I ſhall want ſome of you to be preſent at my transfiguration; for you will ſee the Son of man come by that time you can execute the commiſſion I now give you, make what diſpatch you can." But, whatever the meaning of this difficult text may be, it is plain, that the occaſion, deſign, and circumſtances of this transfiguration, and the diſcourſe of our Saviour that immediately precedes this prediction, lead us to this as the ſenſe of theſe words. For the occaſion, deſign, and circumſtances of the transfiguration ſeem to be theſe: On our Saviour's aſking the diſciples or apoſtles, whom men ſaid that he was, and whom they thought him to be? and on their at that time firſt owning him explicitly and in terms to be the Chriſt, or the anointed King of God; and on our Lord's giving Peter, when he made that noble confeſſion, the keys of the kingdom of heaven [k]; leſt hence they ſhould entertain expectations of his being to be a temporal Prince, and their being to be the

[i] Mark iii. 14. [k] Matth. xvi. 13—21.

chief

chief miniſters of a temporal kingdom; he from that time firſt began to tell them, that he muſt ſuffer, die, and riſe again [l]. Peter, thinking this entirely inconſiſtent with his being the King of the kingdom of heaven, or with making them the chief miniſters of it, firſt reproves his Maſter, and is then moſt ſharply rebuked by him [m]; and he with the reſt of the diſciples are told, that ſelf-denial and the croſs are the ways that muſt lead them to his kingdom. But, to ſupport them under a doctrine ſo diſagreeable to fleſh and blood, he acquaints them, that ſelf-denial and the croſs, on the one hand, or undue eaſe and gratification of themſelves, on the other, would be ſuitably rewarded by him at the laſt, when he ſhould come in his own glory, and in his Father's, and of his holy angels [n]; to render to every man according to his works. However, as the final judgement being at a great diſtance might not be ſufficient to preſerve their weak faith from falling; and to prevent their being offended, and leaving him, on their firſt hearing that he was to ſuffer and die, as other diſciples of his had done on leſs occaſions; and as our Saviour was to keep thoſe men whom God had given him unto the end [o], to the intent that they might be

[l] Matth xvi. 21.
[m] Ver. 22, 23.
[n] Luke ix. 26.
[o] John xvii. 12.

the

the chief miniſters of his kingdom, ſo ſoon as he ſhould take poſſeſſion of it at his aſcenſion, on which the very kingdom itſelf was to depend; our Saviour thinks fit to add immediately, that "there were ſome ſtanding "there that ſhould not taſte of death till "they ſhould ſee the Son of man coming in "his kingdom [p]," or a repreſentation of the glory which he ſhould come to; and accordingly, a few days after, he is transfigured before them, and receives an atteſtation from the Father out of the moſt excellent glory, that (notwithſtanding he was to die, yet) he was his well-beloved Son; and that though hitherto they had heard or obeyed Moſes and Elias, or the law and the prophets, and that inſtead of the temporal promiſes they had given them; yet for the future they ſhould only hear him [q]. But then again, leſt what they ſaw and heard in the holy mount ſhould, inſtead of ſupporting them under the view of their Maſter's ſuffering and their own, make them forget both; Jeſus immediately again repeats it, that he muſt ſuffer and die, ver. 9, 12. and again more ſtrongly and particularly, ver. 22. which we learn from St. Luke was the next day [r]. Now what does all this, which plainly appears to be the occaſion and

[p] John xvii. 28. [q] Ver. 1—14.
[r] Luke ix. 37, 44.

deſign

deſign and the circumſtances of this transfiguration, teach us, but that it was a faint repreſentation of the glory in which he is to come when he is to appear as a King; and that therefore it was that he ſaid, that ſome there ſhould not taſte of death till they ſaw his kingdom come with power? For, by the account I have given of this transfiguration, I think, it will evidently appear, that the hiſtory St. Matthew gives of our Saviour, from the 8th verſe of the xvith chap. to the 24th verſe of the xviith chap. is cloſely connected, and is nothing but a relation of the ſteady purſuit of one deſign in our Saviour; namely, to take the apoſtles off from the expectations of a temporal kingdom, acquainting them then firſt that he was to ſuffer and die; but at the ſame time breaking this to them ſo as to prevent their taking offence at his croſs: and then repeating that again, leſt the method he had taken to ſupport them, under the expectation of his and their ſuffering, ſhould be the means of their forgetting them, and of raiſing again thoſe hopes of a temporal kingdom he was endeavouring to allay. And does not likewiſe the manner of St. Peter's expreſſion naturally lead us to this interpretation; when he ſays, "For we have "not followed cunningly deviſed fables, "when we made known unto you the power

" and coming of our Lord Jeſus Chriſt" (namely, at his transfiguration); " but were " (then) eye-witneſſes of his majeſty?" As if he had ſaid, " We told you no idle tale " cunningly deviſed by ourſelves, but a real " and certain fact, of which we were eye " and ear-witneſſes, when we gave you the " account of Chriſt's transfiguration on the " mount (the greateſt atteſtation Jeſus re- " ceived whilſt he was in his ſtate of hu- " miliation); though we, who ſaw and heard " this atteſtation, have received a word of " prophecy, ſince his being exalted to the " right-hand of the Father, that is a ſure " atteſtation to the truth of his religion (as " well as a fuller declaration of it) than at " his transfiguration before us." And ſo makes the 16th and 18th verſes to be an enforcement of what he had ſaid, of our being called " by glory and virtue," ver. 3. which makes the connection of the whole chapter clear. This ſeems a natural and eaſy interpretation of the text; whereas the Dean's will appear greatly laboured: though he has the ſingular felicity to make that which is the moſt laboured appear eaſy.

QUERY IV. Does the παρουσία τῦ Χριςῦ, ver. 16. ever certainly ſignify Chriſt's coming to take vengeance on the Jewiſh nation? If there

there be two places in St. James where it poſſibly may be ſo underſtood, are there not above fifteen where it can ſcarce be underſtood of any thing but his coming in his future glory to judgement? And may not then his transfiguration on the mount be very fairly ſuppoſed to be called his "power and "coming" by St. Peter, in this verſe, as it is a reſemblance of the glory and power which ſhall attend that coming?

QUERY V. What was the "exceeding "joy," or the deliverance, which it was foretold the Chriſtians ſhould have (or which they actually had) by the deſtruction of the Jewiſh nation, that the hopes of it being deferred, ſhould prove ſuch a diſcouragement to thoſe to whom St. Peter wrote, as to make them throw off the profeſſion of Chriſtianity, p. 16, 17. eſpecially if thoſe to whom he wrote were Jews out of Paleſtine; and much more if they were converted Gentiles, as it is very evident they were? See the Second Eſſay.

QUERY VI. Can St. Peter be ſuppoſed to compare a prediction of Chriſt's coming to take vengeance of the Jews, and to deliver his people, from the ſuggeſtion of the Spirit, or from the word of God, the ſureſt evi-

dences that can be of his ſo coming, with Chriſt's transfiguration on the mount, which is no evidence at all of his ſo coming? Though I own his transfiguration might be alledged to remove an objection againſt his ſo coming, taken from the meanneſs of his appearance in life, and the miſerable manner of his death, as the Dean puts it, p. 22, 23, 24. Or, in other words, can St. Peter be ſuppoſed to ſay, that that which is the fulleſt proof of a future event, is more ſure than that which is no manner of proof at all of ſuch a future event?

QUERY VII. Is it ſo agreeable to ſcripture phraſeology, by "word of prophecy," to underſtand a revelation of a particular future event, as the revelation of the ſcheme of the goſpel, or a ſeries of events that ſhould follow it, made to the apoſtles, and by them to the world? Which in other places of of ſcripture is called "the word of wiſdom," and "the word of knowledge," and "the "word of prophecy;" all of which ſeem rather to denote the diſcovery of a ſyſtem of knowledge, than the diſcovery of a particular future event. And in this ſenſe it is that the author of the epiſtle to the Hebrews mentions "the word ſpoken by angels," Heb. ii. 2. which to be ſure comprehends the ten words,

words, if it does not that ſyſtem of laws delivered from the xxth chapter of Exodus to the xxxiid. And in this ſenſe is the word of God and of Chriſt often ſpoken of in ſcripture, as containing the whole ſyſtem of thoſe diſcoveries which God had made to his creatures, and particularly of that which he has made by Chriſt.

QUERY VIII. Why muſt a light ſhining in a dark place ſignify "the glimmering "ſmall light (ſuppoſe) of a candle ſeen at a "diſtance in a dark night?" p. 8. or, why may it not be "a marvellous light" ſhining in a place that would otherwiſe be dark; and yet not to be compared with that far brighter light, which ſhall ſhine, when we ſhall come to be among the ſaints in light; and may be ourſelves ſo irradiated, as to become like "ſtars in the firmament, and as the ſun for "ever and ever."

QUERY IX. Is there any thing in the text, that neceſſarily induces us to interpret, or any phraſeology of St. Peter, or any other ſacred writer, that will countenance us in interpreting, "the day dawn, and the day "ſtar ariſing in our hearts," to be the clear light in which things prophecied of will be

placed by their accompliſhment? p. 29, 30. Or does not the phraſeology of ſcripture rather lead us to interpret thoſe phraſes of a new and clearer revelation and diſcovery made immediately from God?

QUERY X. Is not prophecy to be attended to after it is accompliſhed? which the Dean's interpretation ſuppoſes St. Peter to imply, it is not, p. 10.

TILL I ſee theſe ſeveral queries anſwered to my ſatisfaction, I own, there are ſo many inſuperable difficulties in the way of my embracing the Dean's interpretation. Whether I have been more fortunate in that which I have given in the Firſt Eſſay, I muſt ſubmit to the judgement of others. Theſe difficulties, which I have here offered, will not affect my Expoſition; it keeps entirely clear of them. Others perhaps may. If there are any, I am perſuaded the Dean will find them out. I think, prophecy in this text is compared and preferred to the voice from heaven: and I likewiſe think it is New Teſtament prophecy that is ſpoken of, ver. 19. And conſequently that that is compared and preferred to that voice. Herein I have the happineſs

to

to agree with the Dean in ſome meaſure, as I have had the misfortune, before I ſaw his interpretation, to differ entirely from all other Expoſitors. But with regard to what kind of New Teſtament prophecy St. Peter ſpeaks of in this text, and in every thing elſe, I have the infelicity to differ from him alſo. I hope he will not think this the effect of my looking on his interpretation of this text with a rival's eye. I know how to value and eſteem ſuch great talents as the Dean is bleſſed with; how to return my thanks to God, the Author of every good and perfect gift, for them, eſpecially when they are employed in the defence of Chriſtianity; and how to make my hearty acknowledgements to the Dean himſelf, for the great entertainment and inſtruction his diſcourſes have given me. I am very ſenſible of the ſervice he has done religion, by ſeveral of the obſervations he has made on prophecy (notwithſtanding that I cannot ſee how thoſe obſervations reſult from his text); and what great lengths he has gone in ſtating ſome of thoſe periods of the Old Teſtament, which, if he gives himſelf the trouble to read this Preface, he will find, I wiſh to ſee ſtated with the accuracy he is maſter of. For both theſe he has my thanks in particular, and I wiſh with all my ſoul he may go on. Nor can any friend to Chriſtianity forbear

forbear to wiſh that of one, who ſeems to have pried ſo curiouſly into the Bible as he has, as well as into the other parts of learning that are neceſſary to the underſtanding it fully; and knows how to treat the moſt dry and intricate ſubject with a clearneſs and ſpirit, that affords great pleaſure, even where his thoughts do not give one entire ſatisfaction. He has his reader ever of his ſide; and makes one wiſh his opinion true, where, upon examination, it does not always appear to be ſo. I have made theſe ſhort obſervations therefore, I aſſure him, from no ſuch ſelfiſh or unfriendly diſpoſition, as jealouſy for my own diſcoveries, or envy at his; but only to ſhew the world, why he has not gained me to his opinion (an inſtance of reſpect due to the real merit of his work), and to give him, if he pleaſes, an opportunity to help me out, where I ſtick. That may, perhaps, be a ſervice, not only to me, but to others; either by ſatisfying thoſe who may want ſatisfaction in this point as much as I do, or by confirming and clearing thoſe in his ſenſe of the text, who are already gone into his way of thinking about it.

THERE is one thing more, of which I muſt advertiſe the reader, before I conclude this

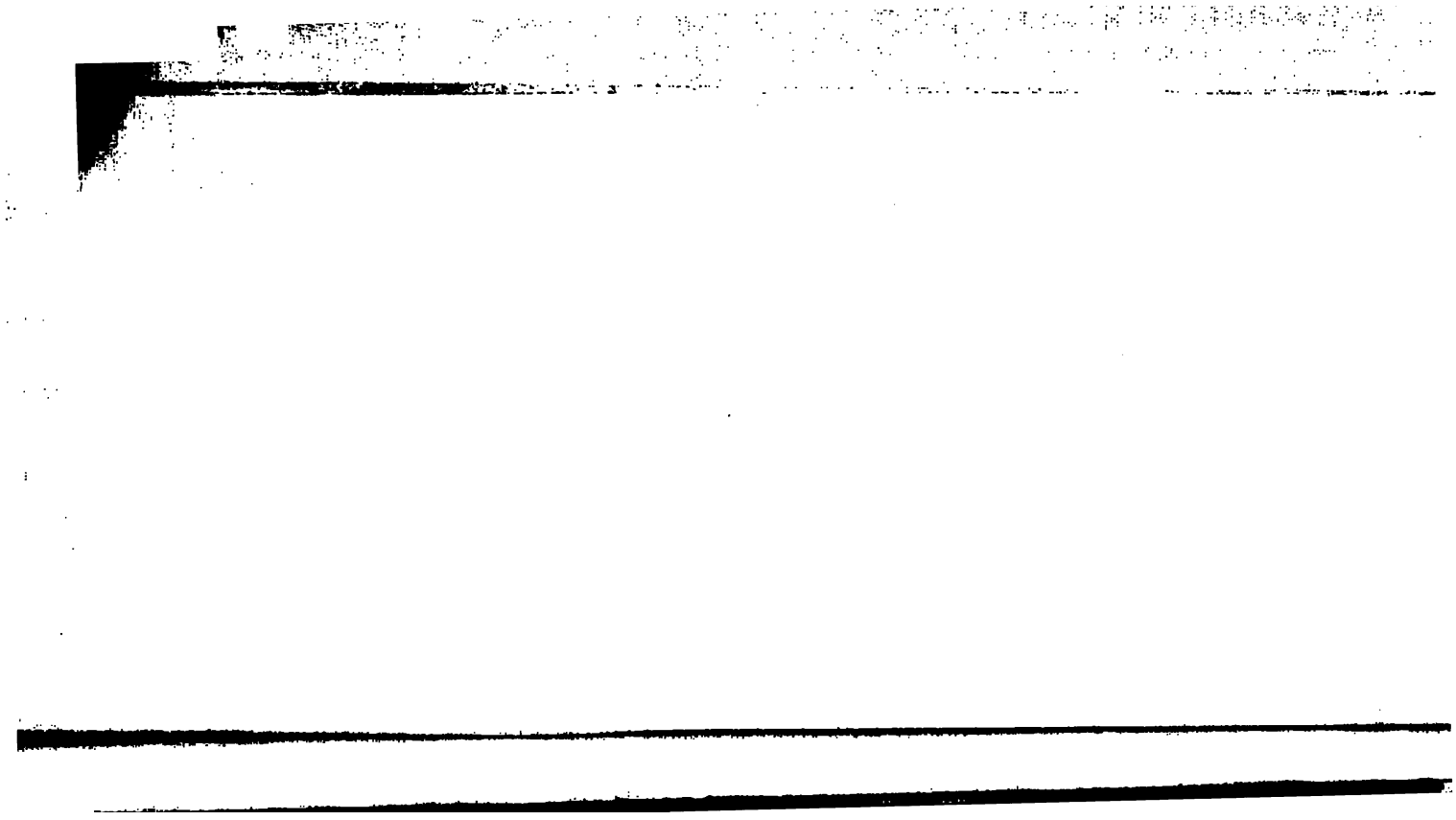
this Poſtſcript; namely, that I have very lately had reaſon, on conſidering carefully the time of St. Paul's writing his epiſtle to the Galatians, to alter my opinion about it. Till within theſe ſix weeks, I thought, with Biſhop Pearſon, from an expreſſion St. Paul uſes in the latter end of his firſt epiſtle to the Corinthians, that the epiſtle to the Galatians was written but a little before that to the Corinthians. The place I refer to, is 1 Cor. xvi. 1. "Now concerning the col-"lection of the ſaints, as I have given or-"der to the churches of Galatia, ſo do "ye," &c. It muſt be owned, the expreſſion countenances this opinion; and would incline one at firſt view to think, that the orders there ſaid to be given to the churches of Galatia were contained in that epiſtle of St. Paul to this church that is come to our hands. This occaſioned my fixing the writing of it from Epheſus about the year 57, in the Abſtract of the Abſtract. But I apprehend, on conſidering the epiſtle to the Galatians itſelf more carefully, that there are plain marks of its being written about three years ſooner; namely, between St. Paul's firſt and ſecond journey to Galatia. I have given my reaſons for this opinion in the Abſtract, where I mention St. Paul's writing this epiſtle. Now, in balancing

theſe counter-evidences, when I was taking the laſt review of the Abſtract, before I ſent it to the preſs, I think the latter outweighs the former very much; eſpecially if one conſiders, that ſuch particular orders as St. Paul ſays, 1 Cor. xvi. 1. he had given to the churches of Galatia, are not to be met with in his epiſtle to that church; though there is ſomething that looks like general orders for collections, Gal. vi. 6—10. This laſt chapter of the Galatians made me, for ſome time, the rather incline to think, that the orders, which St. Paul ſays he had given to the churches of Galatia, 1 Cor. xvi. 1. might refer to this epiſtle. Perhaps this might contribute to miſlead Biſhop Pearſon and others in this point. But, on conſidering it with more attention, it appears, that theſe orders muſt have been contained in an epiſtle written to that church at ſome other time, or verbal orders ſent by ſome meſſenger; and then they will have nothing to do with the preſent caſe. I have therefore in the Abſtract fixed the time of St. Paul's writing the epiſtle to the Galatians about the year 53: and ſuppoſe it to be written from Corinth the firſt time of his being there; perhaps about the time of his leaving that place in order to go to Jeruſalem: or perhaps it might be from Epheſus (in his way to Jeruſalem)

ſalem) the firſt time of his being there, ann. 54.

HAVING altered my opinion in this matter, between the time of printing the Abſtract of the Abſtract and the Abſtract itſelf, I thought it would be fairer to make them differ, and own this alteration in my opinion, than to make them agree, by concealing it. And ſince, for this reaſon, they differ in this particular, I thought it neceſſary to acquaint my reader how they come to do ſo.

ESSAY



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Giving an Account of their COMMISSIONS, TRA

The PERIODS within which their

ıe Diſpenſation of the Goſpel from God to Mankind; or, the Period of the Goſpel's being taught,	Himſelf alone,	Before After h
By the miniſtry or diſpenſation of Jeſus; or, the period of ſuch things being taught by Jeſus relating to the kingdom of God at hand, in parables and proverbs, as the Jews and diſciples could bear; or, the period of Jeſus's teaching and teſtifying to the Jews from and for the Father, and of Jeſus's being witneſſed to by John Baptiſt, by the Father, and by the Spirit given to him without meaſure, and abiding on him, through which he taught, and wrought his wonderful works; by	Himſelf together with his diſciples, conſiſting of	The per comn The peri havin The peri Spirit.

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52, 43, 46.

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ord. Acts

Acts xv. 1,

s, Cephas,

AN ABSTRACT OF THE SCRIPTURE HISTORY OF THE APOSTLES,

In a SCHEME; repreſenting their Commiſſions, Travels, and Tranſactions, in one View; eſpecially with regard to what peculiarly belonged to the Apoſtolical Office, and the Method in which they propagated the CHRISTIAN RELIGION.

An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of the Tranſactions.*
31	Mountain in Galilee.		Luke vi. 12. Mark iii. 13.	JESUS, having ſpent al night in prayer, in a mountain in Galilee, cal s his diſciples unto him; anc out of them he chooſes twelve, by the direction of God, through the Spirit: Johr xvii. 6, 9, 12. Acts i. 2. x. 41. whom alſo he namec apoſtles: that he might ſenc them forth to preach, and tc have power to heal ſick neſſes, and caſt out devils. and that they might be with him.	Luke vi. 13. Mark iii. 14, 15.

An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable tranſactions.*	*Pro Tra*
31			Luke viii. 40.	Some time after, Jeſus called theſe twelve unto him, and gave them power and authority over all devils and unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs and diſeaſe: and ſends them forth two by two, ſaying, Go not into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not; but go rather to the loſt ſheep of the houſe of Iſrael, to preach the kingdom of God, which "is at "hand." Heal the ſick, cleanſe the lepers, caſt out devils; freely ye have received, freely give. And whoſoever will not hear your words, ſhake off the duſt of your feet, as a teſtimony againſt them.	Ma Ma 7. Lu 1, Ma 15. Ma 11. Ma 40 Lu
				And they departed, and went through the towns, preaching the goſpel: and preached that men ſhould repent. And they caſt out many devils, and anointed with oyl many that were ſick, and healed them.	Ma 12. Lu
32	Galilee, near the Lake.			Some time after, the apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught. Here the commiſſion ends. And now they continue with him, to be the better acquainted with what Jeſus ſaid and	Ma 30. Lu 10.

	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions	Proofs of the Tranſactions.
32				did. And the harveſt being great, Jeſus ſends forth other ſeventy, with the ſame commiſſion, in their ſtead.	
33	Cæſarea Philippi.		Mat. xvi. 13. Mark viii. 27.	On Peter's noble confeſſion, Jeſus ſaid unto him. "Thou art Peter, and on "this rock will I build my "church, and the gates of "hell ſhall not prevail a-"gainſt it. And I will "give unto thee the keys of "the kingdom of heaven: "whatſoever thou ſhalt bind "on earth ſhall be bound "in heaven; and whatſoever "thou ſhalt looſe on earth, "ſhall be looſed in heaven."	Mat. xvi. 18, 19.
	Caperna-um.		Mat. xvii. 24.	At Capernaum, Chriſt ſaid unto the twelve (beginning now to open their new commiſſion for life to them), "Verily I ſay unto you, "whatſoever ye ſhall bind "on earth, ſhall be bound "in heaven; and whatſo-"ever ye ſhall looſe on "earth, ſhall be looſed in "heaven. Again, I ſay "unto you, that if two of "you ſhall agree on earth, "as touching any thing that "they ſhall aſk, it ſhall be "done for them of my Fa-"ther which is in heaven. "For where two or three "are gathered together in "my name, there am I in "the midſt of them.	Mat. xviii. 18, 19.

An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of Tranſactions*
33	Jeruſalem.		John xviii. 1.	At Jeruſalem, juſt before he laſt paſſover that Jeſus kept with his apoſtles, foretelling what ſhould come to paſs after his death; he ſays, that "They ſhould be "brought before kings and "rulers for his name ſake; "but that they ſhould ſettle "it in their hearts, not to "meditate before what they "ſhould anſwer. For," ſays he, "I will give you a "mouth and wiſdom, "which your adverſaries "ſhall not be able to re"ſiſt."	Luke xx 12—16
				In the laſt diſcourſe and prayer that Jeſus makes among his diſciples, he ſays, "Verily, verily, I ſay unto "you, he that believeth on "me, the works that I do "ſhall he do alſo, and greater "works than theſe ſhall he "do; becauſe I go unto my "Father. And whatſoever ye "ſhall aſk in my name, that "will I do, that the Father "may be glorified in the Son. "If ye ſhall aſk any thing in "my name, I will do it. "—And I will pray the Fa"ther, and he ſhall give you "another comforter, that he "may abide with you for "ever, even the Spirit of "Truth."—But the Com"forter, which is the Holy "Ghoſt, whom the Father	John xi 12—1 John xi 16, 17 John x 26.

An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions
33				" will ſend in my name, he	
				" ſhall teach you all things,	
				" and bring all things to	
				" your remembrance, what-	
				" ſoever I have ſaid unto	
				" you. When the com-	
				" forter is come, he ſhall	John xv.
				" teſtify of me: and then	27.
				" (fearful as you now are)	
				" you alſo ſhall bear wit-	
				" neſs, becauſe ye have been	
				" with me from the begin-	
				" ning. — Nevertheleſs, I	John xvi.
				" tell you the truth: it is	7, 8.
				" expedient for you that I	
				" go away: for if I go not	
				" away, the Comforter will	
				" not come unto you; but	
				" if I depart, I will ſend	
				" him unto you. And when	
				" he is come, he will re-	
				" prove the world of ſin,	
				" and of righteouſneſs and	
				" of judgment. — And he	John xvi.
				" will guide you into all	13—15.
				" truth: for he ſhall not	
				" ſpeak of himſelf, but	
				" whatſoever he ſhall hear,	
				" that ſhall he ſpeak; and	
				" he will ſhew you things to	
				" come. He ſhall glorify	
				" me: for he ſhall receive	
				" of mine, and ſhall ſhew it	
				" unto you. All things that	
				" the Father hath are mine,	
				" therefore, ſaid I, he ſhall	
				" take of mine, and ſhew it	
				" unto you. — And in that	John xvi.
				" day ye ſhall aſk me no	23, 24
				" thing; verily, verily, I	

An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of the Tranſactions.*
33				" ſay unto you, whatſoever " ye ſhall aſk the Father in " my name, he ſhall give it " you. Hitherto ye have " aſked nothing in my name: " aſk, and ye ſhall receive, " that your joy may be full. " —And, addreſſing himſelf " to God, he ſays, As thou " haſt ſent me into the " world, even ſo have I alſo " ſent them into the world. " And for their ſakes I ſanc- " tify myſelf, that they alſo " may be ſanctified through " the truth.—And the glo- " ry which thou gaveſt me, " I have given unto them: " that they may be one, e- " ven as we are one."	John xvii. 8, 19. John xvii. 22.
			Luke xxiv. 33-36.	The evening of the day, on which he aroſe from the dead, he ſaid unto them; " Thus it is written; and " thus it behoved Chriſt to " ſuffer, and riſe from the " dead the third day, and " that repentance and re- " miſſion of ſins ſhould be " preached in his name, or " by his authority, among " all nations, beginning at " Jeruſalem." He being, by his reſurrection from the dead, declared to be the Son of God, and the heir and governor of all things, and being in a few days to have all power put into his hands.	Luke xxiv. 46 49.

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An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
33				"And ye are witneſſes of "theſe things; as my Fa- "ther hath ſent me, ſo ſend "I you." And when he had ſaid this, he breathed on them, and ſaid, "Receive "ye the Holy Ghoſt: whoſe- "ſoever ſins ye remit, they "are remitted; and whoſe- "ſoever ſins ye retain, they "are retained."	John xx. 21—24.
	Mountain in Galilee.		Mat. xxviii. xvi. 7. and xxvi. 32. Mark xvi. 17, 18.	Jeſus met the eleven in a mountain in Galilee (perhaps the very mountain where he choſe them, and where, it may be, he was transfigured), according to his appointment before his death; Mat. xxvi. 32, and Mark iv. 28, and juſt after his reſurrection; Mark xvi. 7. And being aſſembled together with them there, Acts i. 4. (the other times he appeared to them after his reſurrection, ſeems to have been by ſurprize), ſays to them; "Go into all "the world, and preach the "goſpel to every creature. "And theſe ſigns ſhall fol- "low them that believe. In "my name ſhall they caſt "out devils; they ſhall ſpeak "with new tongues, they "ſhall take up ſerpents, and "if they drink any deadly "thing, it ſhall not hurt "them; they ſhall lay hands	Mark xvi. 15. 19.

An. Dom.	*Places whither they went.*	*How often Paul had been there after his conversion.*	*Proofs of the time and place.*	*Their most remarkable Transactions.*	*Proofs of the Transactions.*
33				" on the ſick, and they ſhall " recover."	
				And Jeſus ſpake to them, ſaying, " All power is (now " declared to be, and will " very ſuddenly, viz. at my " aſcenſion, actually be) gi " ven unto me in heaven and " earth: go ye therefore " and teach all nations, " baptizing them in the " name of the Father, and " of the Son, and of the " Holy Ghoſt, teaching " them to obſerve all things, " whatſoever I have com- " manded: and lo, I am " with you to the end of the " Age." Then he directs them to go up to Jeruſalem (whither their preſent fears would probably have hinder- ed them from going, with- out his particular orders), and commands them to tarry there till they were endued with power from on high; or till they received the pro- miſe of the Father: "which," ſays he, " ye have heard of " me: That John baptized " with water, ye ſhall be " baptized with the Holy " Ghoſt not many days " hence."	Mat. xxviii. 18—20. Luke xxiv. 41. Acts i. 5.
	Jeruſa- lem.			The eleven return with Jeſus from Galilee to Jeru- ſalem, Acts xiii. 31. And when they were come toge- ther there, they aſk him,	Acts i. 6.

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An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of t Tranſactio*
33				" If the meaning of his " coming back with them " thither, was to reſtore the " kingdom to Iſrael?" which they do not aſk ſo much out of ſo great a degree of impatience for reſtoring the kingdom; as out of ſurprize at the thought that he ſhould reſtore the kingdom to a nation, that had uſed him with ſuch cruelty ſo lately at this very place. Jeſus tells them, it is not for them to know the times and ſeaſons; but adds, " ye ſhall " receive power, after that " the Holy Ghoſt is come " upon you, and ye ſhall " be witneſſes unto me, both " in Jeruſalem, and in all " Judæa, and in Samaria, " and in the uttermoſt parts " of the earth." And afterward they went forth, and preached every where, the Lord working with them, and confirming the words with the ſigns following: as will appear in the ſequel.	Acts i. 8. Mark xvi 20.
	Mount Olivet.		Luke xxiv. 50. Acts i. 12.	Jeſus, on the fortieth day after his reſurrection, led the eleven out of Jeruſalem towards Bethany, as far as the Mount of Olives. Where he bleſſed them, and was then taken up from them. They ſeeing him aſcend gradually, till at laſt a cloud of glory took him out of their ſight.	Acts i. 9. Luke xxiv. 51.

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An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of t Tranſactio*
33				They then receive a meſſage from angels, that he ſhould come again from heaven in the ſame manner he went thither.	
	Jeruſalem.		Acts i. 12–15. Luke xxiv. 52.	They return from Mount Olivet to Jeruſalem. And when they were come into their upper room, Peter ſtood up among the diſciples, the number of the names was about one hundred and twenty (the number of a Jewiſh council), and beſpoke them thus: that of thoſe who had accompanied them all the time that the lord Jeſus went in and out among them; beginning from the baptiſm of John, unto the ſame day that he was taken up from among them, one ſhould be ordained, and appointed to be a witneſs with them of the reſurrection. And they appointed two, Joſeph, called Barſabas (or Joſes, called Barnabas), who was ſurnamed Juſtus, and Matthias. And they prayed and ſaid, "Thou, Lord, which knoweſt the hearts of all men, "ſhew whether of theſe two "thou haſt choſen; that he "may take part of this miniſtry and apoſtleſhip, "from which Judas, by "tranſgreſſion, fell." And they gave forth their lots,	Acts i. 1 Ver. 21 26.

An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of the Tranſactions.*
33				and the lot fell upon Matthias, and he was numbered with the eleven apoſtles. God ordered it ſo, that a twelfth apoſtle ſhould be appointed before the feaſt of Pentecoſt, that the Holy Ghoſt might then fall on him, as well as on the other eleven.	
				Jeſus having, a little before his death, intimated their new commiſſion to them, and, after his reſurrection, given it to them in ample terms, but reſpiting the execution of it till the deſcent of the Holy Ghoſt; that reſtraint was now to be taken off. When the day of Pentecoſt therefore was fully come (being the fiftieth day after Jeſus's reſurrection, and the tenth after his aſcenſion, in the morning), he being now ſeated at the right hand of God, and exalted to be Lord of all things, having received the gift of the Holy Ghoſt from the Father, or for the filling his church with all fullneſs, and being inveſted with all power, ſends down the Holy Ghoſt on the apoſtles, to qualify them for his ambaſſadors; and on the reſt of the hundred and twenty, to prove more fully his being	Acts ii. 1–5.

exalted

An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of Tranſactio*
33				exalted to the right hand of God; and in this manner. As they were all, with one accord, in one place; ſuddenly there came a ſound from heaven, as of a ruſhing wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues as of fire; and it ſat upon each of them. And they "were "all filled with the Holy "Ghoſt," and began "to "ſpeak with other tongues, "as the Spirit gave them ut-"terance." And there were dwelling (or ſojourning, κατοικοῦντες, for ſome of them were dwellers, οἱ κατοικοῦντες, in Meſopotamia, ver. 9, and therefore could only be ſojourning at Jeruſalem) at Jeruſalem, Jews, devout men, out of every nation under heaven, and proſelytes of righteouſneſs from Rome. Peter preaches, and "wit-"neſſes Chriſt's reſurrection" to them, ſaying, "Ye Jews, "and all ye that ſojourn at "Jeruſalem" (and whom afterwards he calls "men "of Iſrael," ver. 22.) "re-"pent and be baptized every "one of you, and ye ſhall "receive the gift of the "Holy Ghoſt. For the "promiſe is to you, and "to your children, and to	Ver. 7–1 Ver. 1 +1. Ver. 38

An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of th Tranſaction
33				" all that are afar off: (your " moſt diſtant countrymen, " or, thoſe Jews who live in " countries as remote from " Judæa, as the countries " which gave you birth, and " their moſt diſtant poſteri- " ty)." And with many other words did he teſtify unto them. And they that gladly received the word were baptized. And the ſame day there were added unto them about three thouſand ſouls.	Ver. 40.
				Peter imparts the Holy Ghoſt to them. The believers had all things ſo far in common, that none lacked. For that none might want, they did not only contribute to the neceſſities of the poor out of their revenues, but ſold their goods and poſſeſſions: an high inſtance of the diſintereſtedneſs, ſelf-denial, and charity, that this diſpenſation of the Spirit was deſigned to produce in the minds of men. And perhaps an homage they were deſirous publicly to pay to Chriſt at his advancement to his royal power, bringing preſents to the apoſtles his chief miniſters, and his poorer ſubjects; agreeable to the propheey of the 110th pſalm: where Chriſt's inveſtiture with royal power being foretold, ver. 1, 2, it is im-	Acts ii. 38, 44, 45.

mediate

An. Dom.	*Places whither they went.*	*How often Paul had been there after his conversion.*	*Proofs of the time and place.*	*Their most remarkable Tranſactions.*	*Proofs of Tranſactions*
33				mediately added, ver. 3. "That the people ſhall "bring free-will offerings "in the day of his power." They ſold theſe lands too, it may be, the rather, becauſe they expected the utter deſtruction of the Jewiſh ſtate in a few years, according to Daniel's and our Saviour's predictions, Dan. ix. 26. Mat. xxiv. Luke xxi.	
				Peter and John, the two great apoſtles (the one who loved Jeſus, the other who was beloved by Jeſus, above all the reſt), go up to the Temple to prayer. As they go up, Peter, by faith in Chriſt, heals a beggar that had been lame from his mother's womb, at the gate of the Temple, called The Beautiful; and preaches to the people, "witneſſing Chriſt's re- "ſurrection," and that God having raiſed him up, "firſt "ſent him to bleſs them" (the Jews), in turning away every one of them from his iniquities; and converts a great number: the men who were preſent at this miracle, and heard and ſaw the apoſtles (ſee Acts iii. 11. compared with chap. iv. 4—21.) were about five thouſand.	Acts iii 2—9. Ver. 26. Acts iv 4.
				The prieſts and the Sadducees being offended at this cure, at Peter's preach-	Acts iv 1—3

An. num.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
33				ing, through Jeſus, the reſurrection of the dead, and at the great number of converts; and the Roman officer, who guarded the Temple, being apprehenſive of the conſequences of ſo great a concourſe of people, went with the prieſts and the Sadducees, and ſeized Peter and John, and put them in hold; and notwithſtanding Peter's bold avouching this miracle to be wrought by the name of Jeſus, whom they declare that God, the God of Iſrael, whom they acknowledged and worſhiped, had "raiſed from "the dead," and that by the name of that ſame Jeſus alone, we can be ſaved; yet the rulers forbade them to preach any more: which though Peter and John (declaring that they cannot but ſpeak the things which "they "have ſeen and heard") abſolutely refuſed; yet are releaſed. They go to their own company (I ſuppoſe the hundred and twenty), rehearſe the matter, and pray; and when they had prayed that God would give them boldneſs to ſpeak the word, and accompany it with ſigns and wonders; the place was ſhaken, where they were all aſſembled together, and they	Ver. 31.

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An. Dom.	*Proofs of the time and place.*	*How often Paul had been there after his converſion.*	*Places whither they went.*	*Their moſt remarkable Tranſactions.*	*Proofs of the Tranſactions.*
33				were all "filled with the "Holy Ghoſt," and ſpake the word with boldneſs. And, upon this freſh deſcent of the Holy Ghoſt, the apoſtles continue to "witneſs the "reſurrection of the Lord "Jeſus with great power," notwithſtanding the oppoſition they had given to them by the higheſt Jewiſh court of civil and eccleſiaſtical judicature in Paleſtine. And great grace [χάρις] was upon them all.	Ver. 29-33.
				On this freſh deſcent of the Holy Ghoſt, not only the boldneſs, and the power of working miracles, but the charity, of the diſciples is encreaſed. Thoſe of the 5000 who were laſt converted follow the example of the 3000 (after the Holy Ghoſt was imparted to them), ſell their poſſeſſions, and lay down the price of them at the feet of the apoſtles. Among them was Joſes (or Joſeph) a Levite of Cyprus, who (either now or ſome time before) was, by the apoſtles, ſurnamed Barnabas, ſon of conſolation (perhaps rather of exhortation, υἱὸς παρακλήσεως), who having land in Cyprus, ſold it, and laid the price at the apoſtles feet: and thereby, perhaps, became the firſt inſtance	Acts iv. 32-34. 35.

An. Dom.	*Places wherein they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of the Tranſactions.*
33				ſtance of any one's ſelling land out of Paleſtine, or very far from it, towards raiſing a fund for the poor.	
				But Ananias and Sapphira, keeping back part of the price of their poſſeſſion, and yet delivering it as the whole, are ſeverely reprimanded by Peter: Ananias firſt, who falls down dead; and Sapphira afterwards, on Peter's foretelling it. An exemplary puniſhment on the firſt lie made to tempt (or try) the Holy Ghoſt in his œconomy or diſpenſation: neceſſary to vindicate the honour of that diſpenſation, and of the apoſtles, the chief miniſters of it. After which, though the apoſtles and believers were much magnified by all, yet durſt none join themſelves unto them, in order to partake of the benefits of the community of goods, purely with that view; leſt they ſhould ſhare the fate of thoſe notorious diſſemblers. Great numbers are converted, and ſtrange cures wrought by Peter's ſhadow.	Acts v. 1–10.
				The high prieſt, and they that were with him (which was the ſect of the Sadducees), being filled with indignation at theſe extraordinary cures, and the growing number of converts, proceed	Ver. 18–20.

An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of Tranſactio*
33				ſo far as to caſt all the apoſtles into the common priſon. They are delivered by an angel, and, according to his direction, go into the Temple, and ſpeak all the words of this life (or of the doctrine of the reſurrection, which had ſo enraged the Sadducees, as to occaſion their being impriſoned before, Acts iv. 2. as well as now). They ſpeak again boldly to the council, on being brought before them, and reprimanded by them; "and declare themſelves witneſſes" of Chriſt's death, reſurrection, and exaltation; "and alſo the "Holy Ghoſt, given to all "that obey him:" but yet, on account of the ſtrange power and protection of God, that viſibly attended them, and of their reſolution and ſucceſs, they are releaſed, by the advice of Gamaliel: the meaning of whoſe ſpeech ſeems to be this: "That "they ſhould not at this "time go about to kill the "apoſtles and diſciples of "Jeſus; for that if the "kingdom they preached "ſhould at laſt prove a tem-"poral kingdom, it would "be the buſineſs of the "Romans to contend with "them, and not theirs; that "if the principles they went	Ver. 32. 5 Acts vi 1–6.

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	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
33				" upon, and their deſign, " were only of men, it " would come to nought, as " Theudas's had done, a " vain man that roſe up, " boaſting himſelf to be " ſomebody. But if it was " of God, as he ſeems to " inſinuate Judas's was, ye " cannot overthrow it, by " ſlaying theſe men, no " more than Judas's prin- " ciples were deſtroyed by " his being ſlain." (Judas's principle was, that they ſhould not ſubmit to mortal lords, after having God for their king. Joſeph. de Bell. lib. II. cap. viii. § 1.) " Leſt, haply, ye be found " to fight againſt God; " who, though he did not " ſuffer Judas to prevail in " freeing us from mortal " lords, and making us to " have none but God for " our king, yet may per- " haps reſtore the kingdom " to Iſrael by theſe men: " ſince they atteſt that Jeſus, " whom we crucified, is ri- " ſen, and exalted to all " power, by ſuch wonder- " ful works as they do in his " name." The number of believers encreaſing, and a complaint ariſing of the Grecians, or Helleniſts, againſt the Hebrew Jews; from an unequal	

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An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of Tranſact
33				diſtribution of the community of goods to thoſe that lacked among the Helleniſts (perhaps becauſe all the land that had been hitherto ſold for the fund of the poor was land in Paleſtine, or very near it, till Barnabas now ſells his in Cyprus); and the apoſtles not being able to manage and duely diſtribute this fund without neglecting their more neceſſary work; ſeven deacons, at the recommendation of the twelve, are choſen by the multitude, or "brethren" (who are firſt called ſo here, verſe 3.), whom the apoſtles appoint, with prayer, and laying on their hands.	
				The apoſtles having by this means more leiſure to preach, the number of converts was ſtill encreaſed; many of which were prieſts.	Acts
				Stephen, the firſt of the deacons, and full of zeal, having confounded ſome of them who diſputed with him, is accuſed by them of having ſaid, that Jeſus of Nazareth ſhall deſtroy this place (Jeruſalem), and ſhall change the cuſtoms which Moſes had delivered. To the firſt of which he ſeems to make his defence (the ſecond being falſe perhaps,	Acts 9, 10 Chap

An. com.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
33				as it was laid againſt him), by ſhewing, in many inſtances through their hiſtory, that God's favour had not been confined to any of the things they moſt valued, as, the land of Canaan, the Circumciſion, the Tabernacle, or the Temple; for that Abraham had been favoured with the appearances of the glory of God, and of divine revelations, whilſt he was in Meſopotamia and in Charran, before he dwelt in Canaan: that when he dwelt there it was but as a ſtranger, and not as a poſſeſſor: that God did not promiſe to give it to his ſeed till many ages after; that he was accepted of God, and dwelt in Canaan, before he was circumciſed; that Joſeph, who was in favour with God, was ſold out of that land into Egypt; that Jacob and the patriarchs were forced to follow him thither; that Moſes was born there, and lived in Midian, and in the wilderneſs, where the Iſraelitiſh people were carried, and not immediately to the holy land; that it was there the Tabernacle was firſt pitched, and was afterwards carried into Canaan, which itſelf then was the poſſeſſion of the Gentiles; that

An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of Tranſactio*
33				Moſes directed them to Chriſt; that the Tabernacle continued the place of God's worſhip but till the erecting the Temple; that the Temple was ſo little neceſſary to the worſhip of God, that God deferred the building of it, only becauſe David had been a man of war; and that Solomon, at the dedication of it, ſhewed, that the moſt high God neither could confine his eſpecial preſence, nor would confine his bleſſings, on the worſhipers of himſelf to any temple made with hands; and that the judgments of God, which had followed their fore-fathers for rejecting Moſes and the prophets, whom they perſecuted and ſlew, would come to the uttermoſt upon them, for betraying and murdering the Juſt-one, of whoſe coming Moſes and all the prophets had foretold: ſince, though they had received the law by the diſpoſition of angels, they had not kept it, nor anſwered any of the ends for which it was given. The concluſion, which they did not give him time to draw, or which he left to them to draw, was, that as the favour of God had not been formerly confined to Canaan,	

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An. Que.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable tranſactions.	Proofs of the Tranſactions.
33				Circumciſion, the Tabernacle, and Temple, they could no ways aſſure themſelves of God's protection now, on the account of all or any of thoſe things, under all their impieties. They, not being able to bear this bold defence, expreſſed the moſt bitter rage againſt him; which he obſerving, looked up to heaven, from whence alone he expected relief; and, for his own encouragement and the encouragement of all ſucceeding martyrs, had the heavens opened to him, ſo that he ſaw the glory of God, and Jeſus ſtanding on the right hand of God, ready to receive him: whereupon they furiouſly caſt him out of the city, and ſtoned him: who, in imitation of Him that gave his life a ranſom for the world, in the midſt of his agonies got upon his knees, and prayed to God with a loud voice, not to lay that ſin to their charge. The witneſſes, who were to begin the execution, ſtripping themſelves for it, laid down their cloaths at a young man's feet, whoſe name was Saul; and he was conſenting unto Stephen's death. But devout men, as a mark of their high eſteem for him,	Acts vii. 59. Acts vii. 58. Acts vii. 38. Acts viii. 1.

An. Dom.	*Places whither they went.*	*How often Paul had been there after his conversion.*	*Proofs of the time and place.*	*Their most remarkable Transactions*	*Proofs of their Transactions*
33				buried him, though he was ſtoned as a malefactor.	Acts xx 20.
				The people, on ſeeing the miraculous powers with which the diſciples were endued after they had crucified Jeſus, had generally ſided with them hitherto. (See chap. ii. 47. iv. 21. v. 13. 26.) For by the ſigns and wonders they did, it evidently appeared, that Jeſus was riſen again. The people therefore hoped, that ſince he was riſen, and had beſtowed theſe wonderful powers on his diſciples, he might ſtill, ſome way or other, afford them deliverance from the yoke of the Romans; but finding now, by Stephen's defence, that nothing was to be expected, notwithſtanding theſe miraculous powers with which Jeſus had endued his diſciples, but the deſtruction of Jeruſalem, for their wickedneſs, notwithſtanding it was the city of the great king; they ſeem to have turned againſt the diſciples, and conſequently left them to the fury of the high prieſt and the council. Whereupon	Acts xx 10. Acts viii 2. Acts viii 1.
34				a great perſecution enſues, by which all the hundred and twenty were ſcattered abroad, except the apoſtles; who continued at Jeruſalem;	

An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
33				in order, as I ſuppoſe, to conſult together, and take ſuch meaſures for the propagating the faith, as might ſuit the ſeveral emergencies of the church; as we ſee in fact they did, Acts viii. 14. and xi. 22. The reſt of the hundred and twenty, or by far the greater part of them, were ſuffered to be ſcattered abroad, in order to publiſh the goſpel in other parts.	
				In this violent perſecution, Saul, fluſhed with the blood of Stephen, diſtinguiſhes himſelf by his rage and fury.	Acts viii. 3. xxii. 4. xxvi. 11.
				They, that were ſcattered abroad, went every where preaching the word, to Judea, Galilee, &c.	1 Tim. i. 13. Tit. iii. 3. Acts viii. 4. Acts ix. 31.
	Samaria.		Acts viii. 5.	The word having now been preached at Jeruſalem about a year, it is to be carried, among other places in Paleſtine, to Samaria. Accordingly, Philip, the ſecond (now become the firſt) of the deacons, imitating the zeal of the firſt (alſo an evangeliſt, Acts xxi. 8. an. 58.), being one of thoſe that was ſcattered, goes down to the city of Samaria, and preaches Chriſt unto the Samaritans, converts many to the faith, and baptizes them; and a-	Acts viii. 5–14.

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An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of the Tranſactions.*
34				among them Simon the ſorcerer.	
				When the apoſtles, who were at Jeruſalem, heard of this, they ſent unto them Peter and John; who, when they were come down, prayed that they might receive the Holy Ghoſt. And the apoſtles laying their hands on them, they "received the "Holy Ghoſt;" who as yet, as the text remarks, had fallen upon none of them; the apoſtles not having been there till now. (This ſeems to ſuppoſe, that the Holy Ghoſt had been known to have been always communicated to all converts before; which is the more probable, becauſe hitherto the word had been only preached at Jeruſalem, where all the apoſtles reſided, who, no doubt of it, laid their hands on all that believed). Simon, who offers money for this apoſtolical power, is ſharply reprimanded by Peter; who ſeems to expreſs himſelf, as if he thought Simon had ſinned againſt the Holy Ghoſt, ver. 22.	Acts viii. 14–18.
					Acts viii. 18–25.
				The two apoſtles, after they had preached Chriſt, and "teſtified" the word of the Lord in many villages of the Samaritans, return unto Jeruſalem.	Acts viii. 25.

An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of the Tranſactions.*
34	Road from Jeruſalem towards Gaza.		Acts viii. 26.	The angel of the Lord orders Philip to go to meet the eunuch, a proſelyte of righteouſneſs; who had taken a long journey to Jeruſalem to worſhip, and in his return was reading the prophets (which the proſelytes of the gate did not ſo much regard). He is converted by Philip, and baptized. Some of the MSS. and the later Syriac verſion read, "And the Holy "Ghoſt fell on the eunuch," and the angel of the Lord caught away Philip, &c. See Wetſtein in loc. Our reading does not ſeem probable: 1. Becauſe the Spirit of the Lord is not St. Luke's ſtile, but the Holy Spirit. 2. Becauſe the angel of the Lord bids Philip go to meet the eunuch, and it is not likely that the Spirit ſhould take him away. The other reading is the more likely to be the true, on both theſe accounts. But, on the other hand, it ſeems ſtrange and unuſual that the Holy Ghoſt ſhould fall on the eunuch: 1. Becauſe he being a proſelyte of righteouſneſs, that is, a Jew by religion, it is not probable that he ſhould have been the firſt that was converted, or on whom the Holy Ghoſt fell. There	Acts viii. 27–40.

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An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions
34				were proſelytes of righteouſneſs converted, Acts ii. 10. and it is probable ſome of them were among the 3000 that were converted, ver. 41. and received the Holy Ghoſt. Now if any of them received the Holy Ghoſt before, it ſhould ſeem ſtrange that he ſhould fall on the eunuch a year afterwards. Eſpecially, ſince the Holy Ghoſt, in other caſes, never fell but on the firſt-fruits, viz. of Jews, devout and idolatrous Gentiles. 2 The Holy Ghoſt did not fall on Samaritans, who were more different from Jews than proſelytes of righteouſneſs. 3. The Holy Ghoſt, in other caſes, never fell on believers, but where an apoſtle was preſent. 4 The end that was anſwered by the Holy Ghoſt's falling on the devout and idolatrous Gentiles would not be anſwered by his falling on the eunuch, a proſelyte of righteouſneſs. The end of the Holy Ghoſt's falling on devout and idolatrous Gentiles, was to declare them who were thought unclean pure and holy; but it was not doubted but a proſelyte of righteouſneſs was holy. Philip is immediately caught away by the Spirit, and found at Azotus. And	

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An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
34				paſſing through, preached in all the cities, till he came to Cæſarea.	Acts viii. 39, 40.
35	Jeruſalem.		Acts ix. 1.	Saul, not content with perſecuting the believers in Judæa, goes on to perſecute them in ſtrange cities; and takes letters from the high prieſt to the ſynagogues at Damaſcus, to bring thoſe converts bound unto Jeruſalem.	Acts ii. 6–11.
	In the road from Jeruſalem to Damaſcus.		Acts ix. 3.	On the road thither, he ſees a bright light from heaven, ſhining round about him and his companions; which ſtrikes him blind, and throws him from his horſe. He hears a voice from heaven, which he preſently afterwards underſtands to be the voice of Jeſus, and receives directions from him (Jeſus), (on Saul's enquiry after his will and pleaſure) to go to Damaſcus, where he ſhould receive farther orders.	Acts ix. 3–6.
				But though Saul was ſtruck blind with the point of light, yet it was ſo ordered, that his companions, who ſaw the light, were not ſtruck blind (for they led him to Damaſcus, Acts xxii. 11.), that it might appear from them, that it was a voice from heaven; ſince it is expreſsly ſaid, that "they "heard the voice, but ſaw no	Acts xxii. 6–11. Acts xxvi. 13.

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An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of Tranſact*
35				"man." And St. Luke adds, Acts xxii. 9. that "They "heard not the voice," i. e. underſtood it not (as the word ſometimes ſignifies, 1 Cor. xv. 14.), to ſhew that Ananias had the revelation (that Jeſus had appeared to him in the way) from Jeſus, and could not receive it from his companions, who, though they heard a ſound of a voice, did not underſtand it.	
	Damaſcus.	1	Acts ix. 8.	He faſts and prays three days and three nights. Then has a viſion, in which he ſees Ananias (who was a diſciple, either a Jew, as is moſt likely, Ananias being a Jewiſh name, or a proſelyte of righteouſneſs, converted to the faith, Acts xxii. 12.), coming to lay hands on him, and give him ſight.	Acts i 11, 1
				Ananias, who had a like viſion (not unlike that which Peter and Cornelius had in their caſe), comes to Saul; Saul is baptized, receives his ſight, is "filled with the "Holy Ghoſt," and has a meſſage brought him, importing what he was deſigned for, viz. "to be a "witneſs of what he had "ſeen; and of thoſe things "in the which God would "appear to him:" or, that he ſhould know his will,	Acts 9 10—1

ces wbi-they is.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
			ſee the Juſt-one, and hear the voice of his mouth. Immediately he preaches Chriſt in the ſynagogue, that he is the Son of God; or that this is the Very Chriſt; or the faith that he once deſtroyed. And does this ſafely now that there were quarrels between Herod and Aretas. He had a right to ſpeak in the ſynagogue, being a rabbi, or doctor, brought up at the feet of Gamaliel. On which account it is, that we never find him oppoſed in this right by the ſynagogues, till he preached the religion of Jeſus, and they were heated with great rage againſt it; as ſometimes we ſhall find in the ſequel. Beſides, it is probable, that, being now filled with the Holy Ghoſt, he from this time became a prophet and a teacher, as we find him expreſsly called, Acts xiii. 1. even before he became an apoſtle. And it is likely was at firſt received in the ſynagogues, as one that had evidently the prophetic gifts, and conſequently the prophetic right. After this, he conſers not with fleſh and blood, nor goes up to Jeruſalem, to them that were apoſtles be-	Ver. 20. Gal. i. 23. Acts xxvi. 6. xxii. 14, 15.
		Gal. i. 17.	fore him, Gal. i. 15, 16, but	Gal. i. 17. goes

An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of Tranſact.*
35	Arabia			goes and preaches the ſame	
36	Deſerta.			faith in Arabia (as he had at Damaſcus), where he could then preach it without diſturbance (under the protection of Aretas, the king of Arabia, who was then at war with Herod, the enemy of the Chriſtians), and where nobody had preached Chriſt before (that he might not build on any man's foundation), but ſtill only to the Jews. And perhaps particularly to the Sampſeans, a ſect of thoſe who, of all the ſects among the Jews, ſeem to have been the beſt diſpoſed to receive the goſpel.	
37	Damaſcus.	2	Gal. i. 17. Acts ix. 23, 24, 25.	After ſome time, about the end of the year 37, he comes again to Damaſcus, and preaches there to the Jews: who therefore at length took counſel to kill him, and ſent to the governor of that city, under Aretas the king, to watch the gates with ſoldiers, the Jews not having the power at Damaſcus, under Aretas the king of Arabia, as they had when Saul went thither with letters from the high prieſt: yet having at this time great credit with the governor, peace being now made between Herod and Aretas. But Saul getting intelli-	Acts ix. 23–25. 2 Cor. 11 32, 33.
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	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Tranſactions.	Proofs of the Tranſactions.
38				rence of this deſign, was let d wn in a baſket, through a window, by the town-wall, and eſcaped.	
	Jeruſalem	1	Acts ix. 26. Gal. i. 18.	Towards the latter end of the year 38 (the churches now having reſt), Saul comes to Jeruſalem to ſee Peter; and attempts to join himſelf to him and the reſt of the diſciples, who were all afraid of him, not believing him to be "a diſciple." But Barnabas took him and brought him to the apoſtles, viz. Peter (who was then returned from Samaria, where he with John had been preaching), and James (who were the only apoſtles he ſaw), declaring how he had ſeen the glory of the Lord in the way. He then ſtays with Peter fifteen days; was with them coming in and going out at Jeruſalem (or being in an entire confidence with them), ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians (the Hellenift Jews), who went about to ſlay him: but was unknown by face unto the churches of Judea, though well known by character and reputation "as a preacher of the faith which he once deſtroyed."	Acts ix. 26. Gal. i. 18, 19. Acts ix. 28, 29. Gal. i. 22, 23.
39	Ceſarea.	1	Acts ix. 30.	The brethren, knowing the deſign of the Helleniſt	

An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſaction
39				Jews, brought him down to Ceſarea.	
	Tarſus in Cilicia.	1	Ibid.	And then ſent him forth to Tarſus, the place of his birth.	
40	Syria.	1	Gal. i. 21.	He goes to Syria; but not yet to Antioch, there being many converts there already.	
				The fury of the perſecution abating, (probably on the diſtreſt ſtate the Jews were in under Caligula; ſee the Cred. of the Goſp. Hiſt. vol. I. p. 197-200), the churches had reſt in Judea, Galilee, and Samaria.	Acts ix. 31.
	Lydda.		Acts ix. 32.	As Peter had gone through Samaria, teſtifying and preaching the goſpel in its chief city and villages on another occaſion; ſo he takes this opportunity to paſs through all quarters of Galilee and Judea. And in that journey comes to the ſaints which dwelt at Lydda; and cures Æneas of the palſy.	Acts ix. 33.
	Joppa.		Acts ix. 38, 39.	From Lydda Peter comes to Joppa, and raiſes Dorcas from the dead.	Acts ix. 40, 41
				The apoſtles having now teſtified and preached to the Jews of Jeruſalem, Samaria, and Judea (according to Chriſt's direction, Acts i. 8.), for about eight years; things are diſpoſed for their teſtifying and preaching it to the devout Gentiles, or the	

An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
40				proſelytes of the gate, within the bounds of Paleſtine.	
				Peter falling into a trance about noon, as he was at prayer on the houſe-top, has a viſion of the ſheet; and hears the Lord, ſaying, "Riſe, Peter, kill and eat:" to which he anſwers, "Not "ſo, Lord; for I have ne- "ver eaten any thing that "is common or unclean." But the Lord ſaid again, "What God hath purified" (or cleanſed) "that call not "thou common." And whilſt he thought on the viſion, the Spirit ſaid unto him,	Acts x. 9-21.
	Ceſarea.		Acts x. 1-24.	"Behold, three men ſeek "thee:" and orders him to go along with them. And as Cornelius had the day before had a viſion of an angel, ordering him to ſend for Peter; Peter, on arriving at Ceſarea, preaches to Cornelius, his family and friends,	Acts x. 34-44.
41				who were of the ſame character with himſelf, ver. 2. To them Peter preaches the ſame "word, which God "ſent at firſt" (and had hitherto only ſent "unto the "children of Iſrael, offering "them peace by Jeſus "Chriſt; who Peter un- "derſtood now to be the "Lord of all" (devout Gentiles as well as Jews), on	Acts x. 1-7.

An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions
41				perceiving now indeed "that God was no reſpecter of perſons;" declares that he and the other apoſtles were "witneſſes of Chriſt's miracles, death, and reſurrection; that they were choſen witneſſes, and commanded to preach the word to the people, and teſtify that God had ordained Him to be judge of the quick and of the dead."	Acts x. 34-47.
				Whilſt he is ſpeaking, the Holy Ghoſt "fell" on them, as on the hundred and twenty at the beginning, and they ſpeak with tongues, and magnify God. Peter baptizes them. They that were of the circumciſion were aſtoniſhed, when they ſaw that on the Gentiles was "poured out" the gift of the Holy Ghoſt.	Acts xi. 15. xv. 18
	Jeruſalem.		Acts xi. 1.	On Peter's return to Jeruſalem, they that were of the circumciſion contended with him on his converſing with proſelytes of the gate: but on his account of the matter, they are ſatisfied: ſaying, "Then hath God alſo unto the Gentiles" (that is, the proſelytes of the gate) "granted repentance unto life." This was the firſt controverſy in the Chriſtian church; and from	

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An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
41				which, in one ſhape or another, it was never free afterwards.	
			Acts xi. 16–20, 21.	On the diſperſion that aroſe on the death of Stephen, the word was not only preached at Samaria by Philip; but by others, who were ſcattered abroad by that perſecution, even as far as Phenice, Cyprus, and Antioch; who preached the word, but ſtill to the Jews only: ſome of which were men of Cyprus and Cyrene. But on hearing of the converſion of Cornelius, ſpake now unto the Grecians (it ſhould be Gentiles, i. e. proſelytes of the gate; for tho' ſome copies have it Ἑλληνιστὰς, which our tranſlators render Grecians; yet others, and among them the Alexandrian, has Ἕλληνας, Gentiles: and which is undoubtedly the true reading, Ἕλληνας being here ſet in oppoſition to Jews (See Eſſay IV.). at Antioch in Syria; and a great number believed, and "turned unto the Lord." Here was the firſt converſion of proſelytes of the gate, out of Paleſtine, to the Chriſtian religion.	Acts xi. 19, 20, 21.
42				Tidings of this great converſion of the proſelytes of the gate coming to the ears	Acts xi. 23, 24.

An. Dom.	*Places whither they went.*	*How often Paul had been there after his converſion.*	*Proofs of the time and place.*	*Their moſt remarkable Tranſactions.*	*Proofs of the Tranſactions.*
42				of the church at Jeruſalem, they ſent forth Barnabas, that he ſhould go as far as Antioch; where the great number of theſe proſelytes were: he confirmed them in the grace of God, and converted many others; "much people" (not λαὸς but ὄχλος ἱκανὸς) being added unto the Lord. For he was himſelf a good man (of a gentle and ſweet diſpoſition, not likely to lay unequal burdens upon them, and therefore proper to work upon proſelytes of the gate), as well as full of the Holy Ghoſt, and of faith. There being ſo many converts already made, and ſuch a happy proſpect of more, and Barnabas wanting a fellow-labourer, goes from Antioch to Tarſus, to find Saul; who was now returned to that city.	
	Tarſus in Cilicia.	2			
	Antioch in Syria.	1	Acts xi. 25, 26.	Barnabas brings Saul to Antioch; they taught much people (many proſelytes of the gate), and taught there for a whole year; and there the diſciples were firſt called Chriſtians. And here was the great harveſt of proſelytes of the gate, and chiefly made by Barnabas and Saul. And this ſeems to be the firſt time that Saul ever preached to the proſelytes of the gate.	Acts xi. 25.
43					

Herod

An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions
43				Herod Agrippa kills James the brother of John, and proceeded to take Peter and put him in priſon, intending to put him to death after Eaſter. But prayer being made in the church for him, an angel opens the door, and delivers him. Herod dies ſoon after in extreme torment.	Acts xii. 1–24.
				Agabus, one of the prophets that came in thoſe days from Jeruſalem to Antioch, foretold a dearth: on which the diſciples determined to ſend relief unto the brethren in Judea, which they did; and ſent it to the elders (ſeveral of whom were by this time returned to Jeruſalem, on the reſt the churches had on the converſion of Saul), by the hands of Barnabas and Saul; the apoſtles being at that time abſent from Jeruſalem. Here elders are firſt mentioned as related to the Chriſtian church.	Acts xi. 27–30.
	Jeruſalem.	2	Acts xi. 29, 30.	The goſpel having now been preached not only to the Jews for about eight years, but to the Jews and devout Gentiles for about three years more; God ſaw fit to prepare things for its being preached to the idolatrous Gentiles. While Saul therefore ſaw no proſpect here	Acts xxii. 16–19.

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Tranſactions.	Proofs of the Tranſactions
43				(Jeruſalem), that there might be no room to ſuſpect that he had the goſpel that he was to preach to the Gentiles, from any of the apoſtles; yet, according to the prediction of Ananias, recited Acts xxii. 14. (he being in the Temple), fell into a trance; ſaw Chriſt, and heard him, ſaying, "Depart, "for I will ſend thee far "hence to the Gentiles."	2 Cor. xii. 1.
				He was at this time caught up into the third heaven; had the goſpel, which he preached to the Gentiles revealed to him (ſee Eſſay III.), as Peter had his revelation of the goſpel to be preached to the proſelytes of the gate, as he was at prayer on the houſe-top.	Gal. i. 11 Acts xii. 25.
			Acts xii. 25.	From hence Paul with Barnabas took John, ſurnamed Mark, who was nephew to Barnabas, Coloſ. iv. 10. He goes with them; Peter, whom he chiefly affected, being gone from Jeruſalem, Acts xii. 7.	
44	Antioch in Syria.	2	Acts xiii. 1.	From Jeruſalem Paul goes to Antioch.	Acts xi 1–4.
				In this church, full of Chriſtian proſelytes of the gate, but where there was no apoſtle, he and Barnabas (both born on Gentile ground, one at Cyprus, the	

...n. ...me.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
44				other at Tarſus; and who were both of them teachers and prophets in this church of devout Gentiles, converted to the faith) were directed by the Holy Ghoſt in the mouths of the other prophets (Niger, perhaps, one of Cyprus, and Lucius, perhaps, one of Cyrene, and conſequently two of the diſperſion mentioned Acts xi. 19, 20, and Manaan) to their firſt peregrination; and their apoſtleſhip to the idolatrous Gentiles was notified to the church. On which the church ſent them away, recommending them to the grace of God, by prayer and laying on of hands. Preſently after this, Saul (as alſo Barnabas) ſeems to commence the work of the apoſtleſhip, by inflicting bodily diſeaſes on offenders, by preaching to the idolatrous Gentiles, and imparting the Holy Ghoſt (as we ſhall ſee in the ſequel), which it does not appear that he had done before: for though he had been in Arabia, Syria, and Cilicia; he only preached to Jews and Grecians, i. e. Helleniſt Jews, or proſelytes of righteouſneſs, and perhaps to proſelytes of the gate, after an. 41, when Peter had preached to Corne-	
			Acts xiii. 4, 5.		

lius.

Paul's 5 Apostolic journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable transactions.	Proofs of Transactions.
1	42			Acts xiii. 4, 5.	lius. Though I rather think Saul never preached to them, till Barnabas brought him from Tarsus to Antioch in Syria, anno 43.	
	45	Seleucia.		Acts xiii. 4.	Saul and Barnabas set forward on their journey, sailing from Seleucia to Cyprus, the native country of Barnabas, and full of synagogues of the Jews; preach	Acts xii 4.
		Towns of Cyprus. Sala-mis,			the word of God at Salamis, in the synagogue of the Jews, and had John, surnamed Mark, for their minister; as apostles seem generally to have had with them as assistants in their journies.	Acts xii 5.
		Towns of Cyprus. Pa-phos,			From Salamis, a city at the east end of Cyprus, they went quite through the island, to Paphos, a city at the west end of it; where Sergius Paulus, the deputy, sends for them, desiring to hear the word of God; as Cornelius had for Peter.	Ver. 7.
					Saul is here first called Paul; which was not a new name then given him, but his Roman name, given him at the same time that Saul, his Jewish name, was given him; but now first made use of to design him by: in all probability, as that, which would be more agreeable to the heathen; knowing among whom his work was	

Paul's Apostle.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
1	45				for the future chiefly to be. He reprimands Elymas, a Jewish sorcerer, as Peter did Simon Magus, and foretels his blindness (as Peter did Sapphira's death), who was opposing Paul's commission to open the eyes of an idolatrous Gentile. But Paul, by striking Elymas blind, converts the proconsul. And he becomes the first fruits of the idolatrous Gentiles.	Acts xiii. 9.
		Perga in Pamphylia.	1	Acts xiii. 13.	Leaving Cyprus, they sailed to Pamphylia. And when they came to Perga, John, surnamed Mark, left Paul and Barnabas, and went to Jerusalem; chusing perhaps rather to return to Peter, who was then returned to Jerusalem, on the death of Herod, than to go on with them, in a fatiguing and perilous journey; and, as he, it may be, thought, of doubtful success. Perhaps, on Mark's leaving them, Titus, a convert of Paul's, Tit. i. 4. (and probably at Antioch) was sent for to supply his place; for we find him at Jerusalem with them on their coming thither, at the end of this first journey, Gal. ii. 1.	Acts xiii. 13. Acts xii. 26.
		Antioch in Pisidia.			Paul enters the synagogue, at Antioch in Pisidia, and "sits down," viz. among the doctors; which shews	

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Paul's Apoſtolic journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Pro Tra
1	45				that he claimed his right as a rabbi or doctor. The rulers of the ſynagogue alſo allowed it: and as ſoon as the portion out of the law and the prophets was read, aſk them to ſpeak to the people. They had alſo prophetic gifts, and therefore were allowed the rights belonging to prophets: by the means of thoſe rights, which Paul and Barnabas had, and the ſynagogues which the diſperſed Jews had all over Aſia, Macedonia, and Greece, God had ſo ordered it in his providence, that a regular and peaceable method was always at hand to ſpread the knowledge of the goſpel in the world. It was hereby firſt offered to the Jews, that as many of them as would receive it might have opportunity to receive it, before the offence was given them of offering it to the Gentiles. Then an opportunity was given to the heathen Gentiles to come and hear it. The great news being probably carried to them by the devout Gentiles, their relations, friends, and neighbours, that God had ſent men, endued with extraordinary powers, to invite them to the worſhip of the true God and eternal life, with-	

Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
1	45				out being subject to any of the laws of Moses; even so much as those of abstaining from things offered to idols, things strangled, or blood; or subject to any conditions but those of faith and repentance. By this means those Jews who had rejected the gospel, were to be provoked, even by their natural jealousy and envy against the idolatrous Gentiles, to embrace the gospel. Or, if they still persisted to reject it, and proceeded to rage and fury, an opportunity was given for forming a religious assembly in some other place than the synagogue, as we see Acts xviii. 7. and xix. 9. by which means the gospel was spread without preaching in the street, without forming any riotous assembly, and without any of the inconveniencies which would have attended other methods of spreading Christianity, had not Providence made this previous disposition to propagate it in a peaceable and orderly way.	
	46		1	Acts xiii. 14.	Paul preaches to the Jews and the proselytes of the gate, saying, "Men of Israel, and ye that fear God, give audience." It should seem then that there were some idolatrous Gentiles	Acts xiii. 14–16–30–31.

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Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of Transactions.
1	46				among them, who are distinguished from the Jews and religious proselytes, or proselytes of the gate, ver. 42, 43. Paul, speaking of Christ's resurrection, says, "that Christ was seen after "his resurrection of them "which came up from Ga-"lilee to Jerusalem, who "are his witnesses unto the "people." And, in the conclusion of his discourse, "Be "it known unto you there-"fore, men and brethren," "(i.e. men of Israel, and ye "that fear God, ver. 16—"26.) that through this "man (Christ) is preached "unto you the forgiveness "of sins. And by him "(not only you but) ALL "that believe are justified "from all things, from "which ye could not be "justified by the law of "Moses." In which he went farther than Peter in his discourse to Cornelius, who only "perceived that "all men that feared God, "and wrought righteous-"ness, in every nation, were "accepted with him," Acts x. 35. But did not then see what Paul now declares, that by Christ all, even idolatrous Gentiles, were to be justified. This discourse of Paul's had a different effect	Acts xi 46–48, 49.

Paul's Apostleship.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
1	46				on the different sorts of people who heard it. The generality of the Jews went out of the synagogue, unmoved by, or set against, it. The generality of the Gentiles, or idolatrous Gentiles (τὰ ἔθνη), before they left the synagogue, besought that these words might be preached to them the next sabbath-day, being touched by them; but not fully satisfied; and many of the Jews and religious proselytes, or proselytes of the gate (σεβομένων προσηλύτων), who went out of the synagogue with the other Jews, whilst the Gentiles staid to make their request to Paul and Barnabas, who, between that and the next sabbath, persuaded them to continue in "the grace of God." The next sabbath the whole city, Gentiles as well as Jews, came to hear the word of God. And on the perverseness of the Jews, and the good dispositions of the Gentiles (τὰ ἔθνη), expressed the next sabbath-day, "by "the whole city's coming "together to hear the word "of God, Paul and Bar-"nabas waxed bold" (this being the first time any preachers of the word had turned from the Jews, leaving them to themselves, or addressed	Ver. 42. Ver. 42.

Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
1	46				addreſſed the offers of peace to any conſiderable number of idolatrous Gentiles, there was no ſmall degree of reſolution needful to animate them to do it), and ſaid, "it "was neceſſary the word of "God ſhould firſt have been "ſpoken unto you (Jews): "but ſeeing ye put it from "you, lo we turn to the "Gentiles." And when the Gentiles heard it, they were glad, and glorified the word of the Lord. And the word of the Lord was publiſhed through all that region.	Acts xiii. 49.
					The Jews, and the chief men of the city, raiſed a perſecution againſt Paul and Barnabas, and expelled them their coaſts. They ſhook off the duſt of their feet againſt them, and went to Iconium.	Ver. 50, 51. Ver. 52.
					But the diſciples at Antioch in Piſidia "were filled "with joy" (on being firſt received into the church) "and with the Holy Ghoſt."	Acts xiii. 43–46–50.
		Iconium in Lycaonia.	1	Acts xiii. 51. Acts xiv. 6.	Paul now became the miniſter of Jeſus Chriſt to the Gentiles, "that the offering "up of" (theſe firſt-fruits of) "the Gentiles might be ac-"ceptable, being ſanctified "by the Holy Ghoſt:" as he ſpeaks, Rom. xiv. 16. alluding to the oil poured	Acts xiv. 1.

Paul's Apost.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
1	46				on the first-fruits, under the law, which consecrated the whole harvest or lump.	
					About this time, Paul is first placed before Barnabas.	Acts xiii. 43-46-50.
		Iconium (in Lycaonia.)	1	Acts xiii. 51.	When they came to Iconium, they went into the synagogue, and so spake, that a great multitude, both of Jews and Greeks (Ἑλλήνων, and, as I suppose, σεβομένων, devout Gentiles) believed. I suppose them devout Gentiles, since a multitude was in the synagogue here, at the first time of Paul's preaching; and also because they are opposed to the Gentiles (τὰ ἔθνη), whom the unbelieving Jews stirred up against the apostles, ver. 2, and who are called "the multitude of the city," ver. 4. part of which, however, held with the apostles, ibid.: the other part of which made an assault upon them, with their rulers, and with the Jews, ver. 5.	Acts xiv. 1.
		Lystra,			But, being informed of a design to stone them at Iconium, they fly to Lystra, where Paul cures a cripple that had been lame from his mother's womb; as Peter had the lame beggar at the Temple; and scarce restrains the idolatrous people from worshiping him and	Acts xiv. 8-11-10.

Paul's Apostolic journies.	An. Dom	Places wherein they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of Transactions.
1	46				Barnabas, by sacrifice, as Jupiter and Mercurius.	
			1	Acts xiv. 6.	Paul is stoned here, but recovers I suppose these are the afflictions that he refers to, 2 Tim. iii. 11. He goes from hence to Derbe.	1 Cor. 15. Acts xi 19. Acts xi
	47	Derbe in Lycaonia			And then returning thro'	23.
		Lystra.	2	Acts	Lystra, and Iconium, and	
		Iconium.	2	xiv.	Antioch, confirming the souls	
		Antioch in Pisidia.	2	21. Ibid. Ibid.	of the disciples, and exhorting them to persevere, ver. 21, 22; and ordaining elders in every church (here is the first mention made of "ordaining" them), and	
		Perga (Pamphylia)	2	Acts xiv.	through Perga, preaching the word.	
	48	Atalia (Pamphylia)	3	25. Ibid.	They go on board at Atalia, and sailed to Antioch; returning to the church,	
		Antioch in Syria.		Acts xiv. 26.	from whence they had been recommended to the grace of God, for the work which they had fulfilled. And when they had gathered the church together, they rehearsed all that God had done "with" them, and how he had opened a door of faith unto the Gentiles; and continued there a long time with the disciples.	Acts 26.
					Here began the question (by them that came down from Judea, falsely pretending authority from the apostles at Jerusalem), Whether	1 Jol 19. Acts 1-2.

Paul's Apost.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
1	48				the brethren should be circumcised, and be subject to the law of Moses?	
					"Elders" are here mentioned as distinct from the Apostles and the Brethren.	Acts xv. 2–23.
					Here St. Paul had a revelation to go up to Jerusalem, and perhaps was directed at the same time to impart the gospel (which he preached to the idolatrous Gentiles) privately to James, and Cephas, and John: and takes Titus with him.	Gal. ii. 1, 2. Gal. i. 1, 2–9. Gal. ii. 1. Acts xv. 4.
	49	Phenice. Samaria.		Acts xv. 3. Ibid.	Paul declares the conversion of the Gentiles, as they passed through Phenice and Samaria, in their way to Jerusalem, which caused great joy unto the brethren: who, as I apprehend, understood by the conversion of the Gentiles, only the conversion of the proselytes of the gate; considering the conversion of them was the utmost they expected, and that Paul and Barnabas had been only in countries that were near Palestine, and where there were synagogues, and probably proselytes of the gate in every city.	
		Jerusalem.	3		Paul and Barnabas declare all things that God had done "with them;" and are received with great approbation and applause (ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας) of	Acts xv. 4.

Paul's 5 Apoſtolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of Tranſa
1	49				the church, and of the apoſtles, and of the elders at Jeruſalem. But are only underſtood here to mean the proſelytes of the gate; as they were at Phenice, and Samaria, ver. 3.	
					Paul would not ſuffer Titus to be circumciſed, that he might not give place by ſubjection to thoſe falſe brethren, that were brought unawares into this aſſembly, to ſpy out their liberty, and to bring them again into bondage. Theſe are they whom, perhaps, St. John points at; 1 John ii. 19.	Ga 5—
					Paul communicates the goſpel, which he preached among the Gentiles, privately to them which were of reputation, or who ſeemed to be ſomewhat, or who ſeemed to be pillars, i. e. to James, and Cephas, and John (from which it is plain the queſtion, Acts xv. could not concern the idolatrous, but the devout, Gentiles): gives an account of the converſion of the Gentiles to the apoſtles, elders, and the church at Jeruſalem. But is ſtill underſtood, as I ſuppoſe, by all but Peter, James, and John, only of the devout Gentiles.	Gal. ii. 6–9. Ver. 1 Acts i 12.
					Some of the ſect of the Phariſees, which believed,	

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An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
49				joined the falſe brethren, which were come from Antioch, and got unawares into this aſſembly, and expreſſed their diſpleaſure at the approbation which the apoſtles and elders had given of the conduct of Paul and Barnabas, and roſe up againſt it; ſaying, that "it was needful "to circumciſe the converts "that Paul and Barnabas "had made, and to com- "mand them to keep the "law of Moſes."	
				After a conſiderable debate, the apoſtles, elders, and brethren, all agree in opinion; and ſend their opinion or decree, in an epiſtle to the brethren of the Gentiles at Antioch, Syria, and Cilicia, and ſend it by Juda and Silas, prophets of their own company; together with Paul and Barnabas. Here is the firſt mention of the three orders or ranks of believers in the church at Jeruſalem, viz. Apoſtles, Elders, and Brethren.	Acts xv. 22. Acts xv. 22, 23.
50	Antioch in Syria.	4	Acts xv. 30.	Paul and Barnabas returning from Jeruſalem to Antioch in Syria, deliver the church of Jeruſalem's epiſtle, decree, or advice. And Judas and Silas, being prophets, exhorted them to comply with it, and to adhere ſtedfaſtly to it. Judas	

Paul's Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of its time and place.	Their most remarkable Transactions.	Proofs of Transactions
Paul's second journey with Silas and Titus (to carry the decree to the brethren in Syria and Cilicia), to visit the brethren in Pisidia and Lycaonia; and to convert in Phrygia, Galatia, Troas, Macedonia, and Greece.	50				returns to Jerusalem, but Silas stays at Antioch.	
					Here Peter, coming down, dissembled, on certain persons coming from James (for this was the only time that Peter found Paul at Antioch): and so did the other Jews; and Barnabas was also carried away with their dissimulation: which Paul withstood and reproved.	Gal. ii. 11–21. Acts xv. 37, 38.
					And this laid the foundation of Paul's after difference with Barnabas; when Paul proposing to Barnabas to go and visit the brethren, to whom they had preached in their former journey, Barnabas insisted that John, surnamed Mark, his sister's son, Colos. iv. 10. should go along with them to visit the brethren, whom they had converted in their former journey; though he had left them at Perga in Pamphylia, and returned to Jerusalem, before any number of idolatrous Gentiles were converted, not going with them to the work:	
					which Paul refusing, he and Barnabas parted; and Paul took Silas (having Titus already with him), and they were recommended by the brethren in the church of Antioch to the grace of God.	Ver. 40 Ibid.

Paul's Apostolate	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	50	The rest of Syria.	2	Acts xv. 41.	Paul went through the rest of Syria and Cilicia, confirming the churches.	Acts xvi. 1–4.
		Cilicia.	2	Ibid.	And as he passed through the cities of these countries, he delivered the decrees, in order to their being observed, which were ordained of the apostles and elders at Jerusalem.	Acts xvi. 4.
		Derbe, (Lycaonia.)	2	Acts xvi. 1.	Then coming to Derbe, and finding Timothy, a disciple, whose father was a	
		Lystra, (Lycaonia.)	3	Ibid.	Greek (Ἕλλην, a Gentile),	
		Iconium.	3	Acts xvi. 2.	but whose mother was a pious Jewess, named Eunice (who with his grandmother Lois had instructed him in the scriptures from his infancy), 2 Tim. i. 5. Paul circumcised him by his own consent, being of age. And would have him go forth with him, i. e. become a fellow-labourer with him. And it is probable imparted the gift to him here, that he says Timothy had, by the laying on of his (Paul's) hands, 2 Tim. i. 6. (and which was most probably the gift that fitted him for an evangelist, that being the duty Paul afterwards bids him discharge, 2 Tim. iv. 5.). For since Barnabas was full of the Holy Ghost, Acts xi. 24. and Mark or John, who was a fellow-	

Paul's 5 Apostolic journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions
2	50				worker with St. Paul, had both of them left Paul, and that Silas, or Sylvanus, a prophet, now was, and that Luke, an evangelist, was soon to be his companion: it is likely, that Timothy, who was to be likewise his companion, and his fellow worker, and brother, as he is stiled, 1 Thess. iii. 2 should have some similar gifts conferred upon him; and particularly at this time, since when they came to Thessalonica, which was very soon after this, Timothy was so instrumental in the conversion of the Thessalonians, that Paul indites his epistle to them thus: "Paul and "Sylvanus and Timotheus "to the church of the Thes- "salonians," 1 Thess. i. 1.	
	51	Phrygia. Galatia.	3	Acts xvi. 6. Ibid.	From Cilicia they go over Phrygia, and Galatia: and here Paul is received as an angel of God. They intended to have preached the word at Asia (i. e. the proconsular Asia; a small part of Asia Minor; containing Ionia, Lydda, &c.), but were forbidden by the Spirit: the Spirit designing the gospel should be preached first in Macedonia and Greece; Asia being reserved for Paul's next journey. And when they came to My-	Gal. iv. 14.

Paul's 5 Apostolic Journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	51				sia, they attempted to go into Bithynia; but the Spirit suffered them not.	
					Passing therefore by Mysia, they came to Troas.	
		Troas.	1	Acts xvi. 8.	Here Paul had a vision to go over to Macedonia. And here, it is probable, Luke became St. Paul's companion; since it is here first added, ver. 10. "We endeavoured," &c. And the same stile continues to the end of the Acts. It is probable Luke might follow Paul hither from Antioch in Syria; where he had been with Paul before; as may be gathered from Acts xi. 28. for the Cambridge copy reads Συνεπραμμένων δε ἡμῶν. See Mill. in loc. Perhaps he had been a disciple of Paul's there. It is most likely he was a devout Gentile, Paul not ranking him among those of the circumcision who were with him, but among those of the uncircumcision. Coloss. iv. 10, 11. compared with ver. 12–14.	Acts xvi. 9.
		Samothracia island. Neapolis.				
				Acts xvi. 11.	Paul converts Lydia, a worshiper of God, or a proselyte of the gate. And dispossesses the Pythoness. Paul and Silas are beaten by means of the Pythoness's master, cast into prison, and	Acts xvi. 14.
		Philippi in Macedonia.	1			

Paul's 5 apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	57				set in the stocks: but an earthquake opens the prison-doors for them, as the angel did for Peter; they convert the gaoler and his family, who were idolatrous Gentiles: but they having been beaten, though they were Romans, refuse to go out of the prison, till the magistrates came and entreated them to depart; thereby acknowledging the injury they had done them. Whereupon they go to Lydia's house, and after seeing the brethren, and comforting them, they departed: and passing through	Acts xvi. 34. Ver. 35-40.
		Amphipolis, Apollonia, Thessalonica, (cities of Macedonia.)		Acts xvii. 1. Ibid. Ibid.	Amphipolis and Apollonia, came to Thessalonica. Here some few Jews believed, a great multitude of the devout Greeks (σεβομένων Ἑλλήνων, proselytes of the gate), and several of the chief women. And it is plain, Paul converted idolatrous Gentiles here, perhaps more of those than of the others, from some places in his epistle to this church, which he wrote from Corinth, soon after he left them, 1 Thess. i. 9. and v. 3, 5, 6. Whilst he staid here, which was for some time, the Philippians supplied his necessities once and again, Philip. iv. 16. At last, he and his compa-	Acts xvii. 4. Acts xvii. 5.

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Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	51				nions are forced from hence by the unbelieving Jews, moved with envy at his success.	
	52	Berœa in Macedonia.		Acts xvii. 10.	From Thessalonica, they go to Berœa. Here the Jews searched the scriptures, to see whether what St. Paul taught, was so or no. Many of them believed, and several honourable Greeks (Ἕλληνες, devout Gentiles), men and women. But the Jews of Thessaloniça following him hither, and stirring up the people (τὸς ὄχλους), the brethren send Paul away (without Silas or Timothy, and accompany him to	Acts xvii. 11, 12.
		Athens.		Acts xvii. 15.	Athens: whence Paul sends orders by the brethren for Silas and Timothy to come to him with all speed. But while he waited for them, he was prest in spirit, and disputed with the Jews and devout Gentiles in the synagogue, and with the idolatrous Gentiles in the market. And on a set day preached on Mars-hill. A few believe; among which was Dionysius the Areopagite.	Acts xvii. 22, 23.
					As soon as Timothy came hither to Paul, he having had an earnest desire to return back to the Thessalonians once and again, but being hindered by Satan, 1 Thess.	

Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	52				ii. 18. sends Timothy to establish and comfort them, 1 Thess. iii. 12. lest they should have apostatized, from seeing and hearing of the afflictions that befell him, ver. 3. viz. at Thessalonica and Berœa.	
		Corinth.	1	Acts xviii. 1.	And goes himself to Corinth, where he finds Aquila, with his wife Priscilla, Jews banished by Claudius from Rome, who were tent-makers, and who wrought with him at his trade.	Acts xvii. 34.
					Here Paul seems first to have learnt the news of the faith of the Romans; and from this time prays for them, and that he might have a prosperous journey to them, Rom. i. 8–11.	
					As soon as Timothy came hither to Paul from Thessalonica, and Silas from Berœa, "Paul testifies" to the Jews, and devout Gentiles, that Jesus was Christ. And when they opposed and blasphemed, he shook his raiment, and said, "Your "blood be upon your own "heads; I am clean: from "henceforth I will go unto "the Gentiles." Leaves the synagogue, and goes into Justus's house, a proselyte of the gate (supposed by Grotius and Mills to be Titus, but not justly), and has a vi-	Acts xviii. 4, 5, 6. Ver. 6. Ver. 7.

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Paul's 15 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions
2	52				sion in the night, to order him to ſtay at Corinth, and to encourage him.	
					Here Paul converts Criſpus, the ruler of the ſynagogue, with his houſe, Gaius and Stephanas; which three he baptized, 1 Cor. i. 14, 15. And afterwards Softhenes, who ſeems to have ſucceeded Criſpus in being ruler of the ſynagogue, and was at firſt Paul's adverſary and accuſer before Gallio, Acts xviii. 17.	Acts xviii. 8.
					Paul writes his firſt epiſtle to the Theſſalonians on Timothy's return to Paul at Corinth, from his having been ſent to the Theſſalonians from Athens; and having brought him a good account of the Theſſalonians, 1 Theſſ. iii. 6, 7. He writes therefore this firſt epiſtle in the name of Silvanus, and Timotheus, and his own; to ſtrengthen them againſt any temptation to apoſtacy from his afflictions or theirs, to animate them to perſevere and grow in virtue, piety, and an orderly behaviour; as he does his ſecond epiſtle, a little after, to ſet right a miſtake they had made about his firſt, as if the day of Chriſt had been juſt at hand.	

Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	52				Whilst Paul staid here, he wrought at his trade, to supply his own necessities, and the necessities of those who were with him; and what was farther necessary he received from the Macedonians, Acts xviii. 3. but took nothing from the Corinthians, 2 Cor. xi. 9. and xii. 13. I apprehend St. Paul wrote his epistle to the Galatians about this time, and probably from hence, where he staid so long, and had so much leisure to write. I apprehend he wrote to them about this time, because he says, he "marvels they "were so soon" (viz. after his preaching to them, and being received as an angel of God by them) "re-"moved" from him to another gospel, Gal. i. 6. Nor is there any hint in this epistle of his having been with them more than once: on the contrary, I think there is a plain hint, that he had been there but once; not only from his not mentioning bishops or deacons, which he seems always to have appointed at his second visit to any place; but because he speaks of the πνευματικοὶ in a manner that shews there were no bishops:	

Paul's Apostolic journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	52				for he says, "if a man be "overtaken in a fault, ye "that are spiritual (πνευ- "ματικοὶ) restore him," Gal. vi. 1. So that I think it must have been written before his second journey into Galatia. He seems to have written this epistle on hearing that they were perverted from a regard to him, and the gospel he had taught them; and brought to undervalue his authority, and to asperse him, as being secretly a favourer of the sentiments of these Jewish teachers. He endeavours to establish the Galatians in a just opinion of himself, and of the sufficiency of his gospel (since they were not believers that had been Jews, or proselytes of the gate, but idolatrous Gentiles), and to convince them, that their submitting to any of the laws of Moses, was to renounce the Christian religion, and all the privileges they expected by it.	7
				Acts xviii. 18.	He is carried before Gallio, who refuses to hear the Jews against him, not being accused by them of any crime. He comes to Cenchrea, shaves his head there, having a vow. Perhaps he made this vow on the deliverance, which the Lord	
		Cenchrea.				Acts xviii. 12–18.

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Paul's 5 Apoſtolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
3	54				had vouchſafed to him (according to his promiſe in the viſion, ver. 9, 10.), on his being brought before Gallio: ſuch vows being uſually made by the Jews, on great deliverances. See Joſeph. de Bell. Jud. lib. II. cap. v. circ. init.	
Paul's third Apoſtolical journey, to convert at Epheſus, and to ſtrengthen or confirm at the ſeveral places where he had converted in his ſecond.		Epheſus.	1	Acts xviii. 19.	Sails from Cenchrea to Epheſus; enters the ſynagogue, and reaſons with the Jews; but defers preaching to the Gentiles here, till his next journey; leaves Aquila and Priſcilla here: but promiſes to return to them after he had been at the feaſt.	Acts xviii 19–22.
		Ceſarea.	1	Acts xviii.	Sails to Ceſarea.	
		Jeruſalem.	4	22. Ibid.	From thence he goes to Jeruſalem, ſalutes the church, but makes no ſtay here. Probably coming hither at this time, chiefly to fulfil his vow; which, according to the Jewiſh rules, was to be fulfilled in the holy land, however it might be made out of it. See Eduioth IV. 11. ap. Reland. p. 277.	
		Antioch in Syria.	5	Ibid.	From Jeruſalem he goes to Antioch in Syria; where he ſpends ſome time.	
		Galatia. Phrygia.	2 2	Acts xviii.	From Antioch he goes over Galatia and Phrygia, confirming the churches.	
					Aquila and Priſcilla hearing Apollos, a Jew, one of John Baptiſt's diſciples (a	Acts xviii 24, 25.

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Paul's Apostles.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	54				person of great fervor and eloquence, and who was instructed in the way of the Lord, though acquainted only with the baptism of John (and not with that of the Holy Ghost), first informed persons privately in the way of the Lord, and then began to speak openly, in the synagogue at Ephesus, during Paul's absence from them, instructed him in the way of the Lord more perfectly. After which he preached Christ; shewing by the scriptures that Jesus was the Christ. Apollos then goes into Achaia, and, particularly to Corinth, before Paul returned to Ephesus. And so waters what Paul had planted, 1 Cor. iii. 6.	Ver. 25, 26. Ver. 28. Acts xix. 1.
		Ephesus.	2	Acts xix. 1.	From Phrygia Paul comes to Ephesus, according to his promise to Aquila and Priscilla, and found twelve; who (like Apollos) were only disciples of John Baptist; whom, after instructing shortly, he baptizes; and to whom he imparts the Holy Ghost. He speaks boldly in the synagogue for three months. But when divers were hardened, and spake evil of the way, before the multitude, he departed from them, separated the disciples,	Acts xix. 1.

Paul's Apoſtolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
3	55				and diſputed daily in the ſchool of Tyrannus, for two years. So that all that dwelt in Aſia heard the word of the Lord, both Jews and Greeks (Ἕλλήνας, Gentiles). Paul had great ſucceſs here, though there were many adverſaries, as we learn from his firſt epiſtle to the Corinthians, written from hence, ch. x. ver. 9. Here it is likely that Epaphras, or ſome other perſons were converted; who converted the Coloſſians, Coloſſ. i. 7. Coloſſe being near Epheſus. And here God wrought ſpecial miracles by the hands of Paul; he curing diſeaſes, and diſpoſſeſſing at a diſtance. The exorciſt Jews attempting to diſpoſſeſs by Chriſt's name, the evil ſpirit buffeted them. And this being known both to Jews and Greeks, occaſioned great fear to fall on them all; and the name of the Lord Jeſus to be magnified. Many burned their magical books of great price.	
		Aſia.		Acts xix. 22.	He ſtays in Aſia for a ſeaſon; whence he ſends Timothy, with Eraſtus, to Macedonia and Achaia, to forward the collections; leſt he ſhould not find them ready, when he came: and	

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Paul's Apostle.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	56				then goes from these parts of Asia to Ephesus.	
	57	Ephesus.	3	Acts xix. 23. Cor. I. xvi. 8—19. xv. 31, 32. Acts xviii. 25.	Whilst he staid here, Apollos, with Stephanas, Fortunatus, and Achaicus, bringing him a letter from the Corinthians, in which they desired his opinion and advice on their case, in several particulars; and he being informed by others of their divisions, writes an answer, in Sosthenes's name and his own, from hence (about the time of the feast of the passover, 1 Cor. v. 8. and xvi. 8); being his first epistle to them that is come to our hands, 1 Cor. v. 9—11. He blames them for their divisions, answers their questions, and recommends to them the making a collection for the saints at Jerusalem: he sends this epistle by three of those who brought their letter: Apollos, the fourth, though desired by Paul, refused to go; perhaps to avoid countenancing one of the sects, that would have put themselves under him, as their head. Paul seems, during his stay here, to have dwelt with Aquila and Priscilla, who, perhaps, also lodged or provided for a great many of the church, 1 Cor. xvi. 19. They seem after-	1 Cor. xvi. 17. 1 Cor. xi. 1. 1 Cor. i. 1. 1 Cor. xvi. 12.

Paul's 5 Apoſtolic journies.	An. Dom	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
3	57				wards to do the ſame office at Rome, Rom. xvi. 3, 5. as Gaius then did likewiſe at Corinth, Rom. xvi. 23. and as it is likely Nymphas and Philemon did at Coloſſe, Coloſſ. iv. 15. Philem. ii.	
					Paul ſeems now to have deſigned to have gone to Corinth, but ſtays till he ſaw what effects his epiſtle would produce among them; being unwilling to go and uſe his apoſtolical rod, and chooſing rather to ſtay, till he could pay them a kind and paternal viſit, 1 Cor. iv. 17. ad fin.	
					A great riot is occaſioned here by Demetrius, and the reſt of the ſilverſmiths, who are highly enraged againſt Paul for being an enemy to the worſhip of Diana. Paul had like here to have been flung to wild beaſts; as we may gather from 1 Cor. xv. 32. And here it was that he ſays, that while he was in Aſia, he "was "preſſed out of meaſure, "above ſtrength; and "that he deſpaired even of "life," 2 Cor. i. 8. Paul ſeeing he could not ſtay himſelf, bids Timothy remain here ſome time (ſee the Poſtſcript), who was juſt then returned from Corinth to	Acts xix. 23–41.

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Paul's Apostl.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions	Proofs of the Transactions.
3	57				him, as Paul expected, 1 Cor. xvi. 13. Paul's first intention was to stay here till Titus returned, and then to go directly from hence to Corinth, from thence to Macedonia, and from thence back again to Corinth; and so to Jerusalem. But he presently alters his purpose and resolves to go first to Macedonia, and thence to Achaia; in order to receive the contributions he was making for the poor saints at Jerusalem. And, in pursuance of this design, he sets out for Troas.	
					In his way thither, or as soon as he came there, I suppose, he delivered Hymenæus and Alexander to Satan, that they might learn not to reproach the gospel of	1 Tim. i. 20.
		Troas.	2	Cor. II. xii. 12.	Christ. Soon after he came to Troas, he writes his first epistle to Timothy (see the Postscript). Here a	2 Cor. ii. 12.
					door was opened of the Lord unto him. But, not finding Titus	
	58	Macedonia.	2	Acts xx. 1	there, he went from thence into Macedonia, to find him: finds him there, and from him receives the good news of the Corinthians repentance, and obedience to his former letter; which refreshes his heart.	2 Cor. vii. 5, 6.

Paul's Apostleship	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	58				Having received the contributions of Macedonia, 2 Cor. viii. 1–6. which were liberal, 2 Cor. viii. 1–5. he	
		Greece.	2	Acts xx. 3.	goes from Macedonia to Greece, to receive the like contributions there, and to confirm the disciples. This is the second time that Paul might say, he had preached the gospel from Jerusalem unto Illyricum; as he does, Rom. xv. 19. Greece bordering on Illyricum.	
					From hence Paul sends Titus, Luke, and another brother, to Corinth, to forward the collections. And	2 Cor. viii. 6–16–18.
					by them sends his second epistle to the Corinthians, just before he went to them: in which he excuses his not coming to them, though he had often promised, and intended it, lest he should have found them in a temper which would have made their meeting very uneasy to them both; commends their obedience to his former letter; exhorts them to a liberal contribution; and threatens great severity to the false apostle, and such of his faction as should still continue obstinate and impenitent. And assures them, that now he finds the greater part in such a temper, that he might visit them without	2 Cor. xii. 14. xiii. 1. ix. 4.

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Paul's 5 Apoſt.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
3	58				uſing his apoſtolical power againſt them, he would inſtantly come.	
		Corinth.	2		From the other parts of Greece, Paul goes to Corinth; having Timothy with him, who, by this time, was come to him from Epheſus. Hearing there that there was danger, leſt the Romans, who moſt likely had been converted by Jews, that went thither on ſome of the perſecutions (perhaps by Junia, and Andronicus, his kinſmen, whom he ſalutes, Rom. xvi. 7), ſhould be carried too far into Jewiſh ſentiments, by thoſe Jewiſh believers, who, it may be, were not fully inſtructed in the goſpel of the Gentiles, and might eaſily over-value their law: he writes to the Romans, to prove, by various arguments, that no man (no Jew, much leſs a Gentile) could poſſibly be juſtified by any thing, but faith in Chriſt, or obedience to his goſpel. This epiſtle he ſends from Corinth. And ſends it by Phœbe, a ſervant of the church of Cenchrea. This epiſtle he wrote juſt as he was going from Corinth to Jeruſalem, to carry the contributions to the ſaints.	Rom. xv. 23. 2 Tim. iv. 20. 1 Cor. i. 14. Rom. xvi. 1.
		Macedonia.	3	Acts xx. 6.	His intention was to ſail from Corinth to Syria, in	Rom. xv. 25.

Paul's Apostleship journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions
3	5				his way to Jerusalem. But finding the Jews laid in wait for him that way, he returns from Corinth, through Greece and Macedonia, to Asia; and from thence by sea to Jerusalem. In order thereunto,	Acts xx. 2, 3.
		Philippi.	2	Acts xx. 6.	From the other parts of Macedonia, he comes to Philippi; and stays there during the days of unleavened bread.	
					There accompanied him out of Greece the messengers of the several churches, who were joined with him in carrying their contributions (which were very considerable) to the poor saints at Jerusalem: he being unwilling to take them upon himself alone, 1 Cor. viii. 20, 21. 1 Cor. xvi. 3. 2 Cor. viii. 20–23. These messengers were Sopater of Berœa (or the Berœan messenger), Aristarchus and Secundus of Thessalonica (or the Thessalonian messengers, Gaius of Derbe (i. e. of a family of Derbe, but born in Macedonia, Acts xix. 20. and living at Corinth, 1 Cor. i. 14. Rom. xvi. 23.), and Timothy (the Corinthian messengers); and of Asia, Tychicus and Trophimus (or the Asian messengers); Luke seems to	Acts xx. 2–6.

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Paul's Apostolic mission.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	58				have been chosen of all the churches for this purpose, 2 Cor. viii. 18, 19.	
				Acts xx.	All these messengers, except Luke, went before Paul	Acts xx. 4.
		Troas.	3	6.	to Troas, and staid there for him. And a little after, Paul goes with Luke from Philippi thither, and abode there seven days. On the	
		N. B. He goes thro' or near Assos, Mytilene, Chios, Samos, Trogyllium, Miletus in Asia.			first day of the week Paul preaches till midnight, and Eutychus falls out of a window asleep three stories high; is taken up for dead, but restored to life by Paul.	Acts xx. 7.
				Acts xx. 14. Ibid. Acts xx. 15. Ibid. Ibid. Ibid.	From hence he went to Assos on foot, and came to Mytilene, sailed thence, came over-against Chios, arrived at Samos, tarried at Trogyllium, and the next day came to Miletus. This he did, having hired a ship to carry himself, the messengers, and the contributions; and which therefore attended him at these places.	
					And being desirous to see the Elders of Ephesus, and being withal pressed in time (intending to be at Jerusalem by the feast), he would not go to Ephesus, but sends for the Elders of that church hither. In his charge to them, he says, "That the "Holy Ghost had made "them bishops" (Ἐπισκόπους), and declares, "That	Acts xx. 21–28.

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Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proof Trans
3	58				"he had 'testified' faith	
					"and repentance both to	
					"Jews and Greeks; that	
					"the Holy Ghost witnessed,	Ver
					"saying, that in every city	
					"bonds and afflictions a-	
					"waited him; that he goes	Ver
					"up, bound in the Spirit,	
					"to Jerusalem, and that	
					"they should see his face	
					"no more:" sets sail to-	
					wards Jerusalem: sails near	
		Coos.		Acts	Coos and Rhodes: takes	
		Rhodes.		xxi.	another ship at Patara: goes	
		Patara in		1.	a-shore at Tyre.	
		Lydia.		Ibid.	There disciples said to	
		Tyre.		Ibid.	Paul, by the Spirit, that he	Act
				Acts	should not go up to Jerusa-	4.
				xxi.	lem, i. e. dissuaded him from	
				3.	it, because they foresaw by	
					the Spirit, that he would	
					meet with great trouble, and	
					be in danger of his life	
					there.	
					He sails from Tyre, and	
		Ptolemais.		Acts	lands at Ptolemais; salutes	
				xxi.	the brethren, and stays with	
				7.	them one day.	
					From Ptolemais Paul and	
		Cæsarea.	2	Acts	his company went to Cæ-	
				xxi.	sarea; where they entered	
				8.	the house of Philip the Evan-	
					gelist, one of the seven dea-	
					cons; who seems to have	
					settled here soon after his	
					converting the eunuch, Acts	Ver.
					viii. 40.	
					Agabus comes down from	Ver
					Judæa, and foretells by the	
					Spirit, that Paul would be	

Paul's Apoſtle-ſhip.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
3	58				bound, by the Jews, at Jeruſalem, and delivered to the Gentiles. But Paul being unmoved at the proſpect of danger, they took carriages (which were neceſſary to carry their contributions), and went to Jeruſalem, ver. 15.	
				Acts xxi. 7.	There accompanied Paul thither certain diſciples of Cæſarea; and brought with them one Mnaſon of Cyprus, "an old diſciple," with whom they ſhould lodge. When Paul and the meſſengers of the churches were come to Jeruſalem, they were received gladly by the Brethren; particularly on account of the great alms, which Paul had with much labour and care collected, and now, with the other meſſengers, brought, for the poor ſaints at Jeruſalem. The collecting and bringing theſe alms, at this time, to Jeruſalem, ſeems to have been done with a deſign (1.) to ſhew James, that Paul was mindful of the agreement made between the Apoſtles of the Heathen, and James and two other of the Apoſtles of the Circumciſion, at Jeruſalem, an. 49. an account of which we have, Gal. ii. 9, 10. (2.) To ſhew the Jewiſh ſaints at	Acts xxi. 16, 17.
		Jeruſalem.				

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Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of Transactions
	52				Jeruſalem, that the idolatrous Gentiles who believed conſidered them as one with themſelves in Chriſt Jeſus; were willing to pay the debt of temporal things they had contracted by receiving the ſpiritual things of the Jews, as St. Paul ſpeaks, Rom. xv. 26, 27. and were deſirous to provoke the Jewiſh Chriſtians to receive the account of their converſion with joy, and to receive them themſelves in the Lord, as occaſion ſhould offer (ſee Eſſay IV.). Saul uſed a like conduct to reconcile the minds of the Jewiſh believers at Jeruſalem, to the firſt church of devout Heathens converted to the faith, at Antioch in Syria, by Barnabas and himſelf, at their firſt carrying to Jeruſalem the news, Acts xi. 27, 28. The whole body of the diſciples DETERMINED this fit to be done; no doubt, on a full conſideration of the matter.	
					The day following, Paul went in with Luke, and the reſt of the company unto James; all the Elders being preſent. And when they had ſaluted them, he declared particularly what "Things God had wrought "among the Gentiles by	Acts xxi 17, 18.

An. num.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
58				" his miniſtry." And when they heard it, they glorified God (ſo that here the church of Jeruſalem ſeems firſt to underſtand the converſion of the idolatrous Gentiles), and ſaid unto him: " Thou " ſee'ſt, brother, how many " thouſands of Jews there " are which believe, and " they are all zealous of the " law; and are informed of " thee, that thou teacheſt " all the Jews, which are " among the Gentiles, to " forſake the law of Moſes, " ſaying, that they ought " not to circumciſe their " children, neither to walk " after the cuſtoms. What " is it therefore? The mul- " titude muſt needs come " together, for they will " hear that thou art come. " Do therefore this. We " have four men which have " a vow on them: them " take and purify thyſelf " with them, —— that all " may know that thoſe " things, whereof they were " informed concerning thee " (viz. that thou teacheſt " the Jews, which are a- " mong the Gentiles, to for- " ſake the law of Moſes, " circumciſion, and the cuſ- " toms), are nothing, but " that thou thyſelf walkeſt " orderly" (i. e. as a man	

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Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of Transactions.
3	58				subject to the law of Moſes, not indeed as the law of the kingdom of God in the world, but as the law of their country), " and keepeſt the " law. As touching the " Gentiles which believe " (or thoſe Gentiles with " whoſe converſion the " church of Jeruſalem has " been hitherto acquainted, " namely, the devout Gen- " tiles), we have written, " and concluded, that they " obſerve no ſuch thing; " ſave only that they keep " themſelves from things " offered to idols, and from " blood, and from things " ſtrangled, and from for- " nication." Then Paul took the men, and, the next day, purifying himſelf with them, entered into the Temple.——And when the ſeven days were almoſt ended, the Jews of Aſia, where he had been preaching lately for three years together, Acts xix. 10–22. ſeeing him in the Temple, ſtirred up the people, and laid hands on him, crying out, " Men of " Iſrael, help! this is the " man that teacheth all men " every where againſt the " people, and the law, and " this place; and, farther, " brought Greeks into the " Temple" (having ſeen	

Paul's last Apostle.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	58				Trophimus, an Ephesian, in the city with him some time before), "and hath pol- "luted this holy place." And they drew Paul out of the Temple, and went about to kill him; till Lysias, the chief captain, rescued him, and carrying him to the castle (Antonia), gave him leave, at his desire, to speak, from the stairs, to the people; to whom he makes his defence, in the Hebrew tongue; which when they understood, they kept the more silence, and seem to have had their fury, in a good measure, allayed. It is probable, the multitude, upon the outcry that was made, might imagine he was a Gentile, who had gone farther into the Temple than was allowed to a Gentile, till they heard him speak Hebrew. And that probably was one reason why Paul told the chief captain, that he was "a Jew of "Tarsus," ver. 39. And gives an account of what had passed on the road to Damascus; and that at Damascus, Ananias had said to him, "God has chosen "thee, that thou shouldest "see that Just-one, and "shouldest hear his mouth; "for thou shalt be his wit-	

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Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions
3	58				"ness unto all men, of "what thou hast seen and "heard: and now why "tarriest thou? Arise, and "be baptized, and wash a-"way thy sins, calling on "the name of the Lord." And then gives an account of his being sent by Christ to the Gentiles, when he was come again to Jerusalem: viz. the second time of his coming there after his conversion.	
					The people, incensed at his defence, and particularly at his saying, that "Christ "sent him to the Gentiles," encrease their tumult; so that the chief captain ordered him to be examined by scourging. But as they were binding him, in order to scourge him, on finding that he was a Roman, the chief captain, the next morning, looseth him from his bands; ordered the chief priests, and all their council to appear, and Saul to be brought down from the castle, and to be set before them; who makes his defence: when finding, on looking earnestly on the council (ατενισας δε ὁ Παυλος τῳ συνεδριῳ), with whose faces he was well acquainted, that the greater part of it consisted of Pharisees, creates a division be-	Acts xxii. 22-30. Acts xxiii. 1-7.
						tween

Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3.	58				tween them and the Sadducees. The chief captain, fearing left he ſhould have been pulled in pieces on the diſſention and tumult, ordered him to be brought into the caſtle (Antonia).	
					There the "Lord ſtood "by him," and ſaid, "Be "of good cheer, Paul; for "as thou haſt teſtified of me "in Jeruſalem (the metro- "polis of Paleſtine), ſo muſt "thou bear witneſs alſo at "Rome, the metropolis of "the world."	Acts xxiii. 11.
					The chief captain being informed by Paul's nephew of a conſpiracy of certain Jews to take away Paul's life, when he ſhould next be brought before the council, ſends him away by night	Acts xxiii. 23.
		Antipatris.		Acts xxiii. 31.	through Antipatris unto Felix, the governor at Cæſarea.	
		Cæſarea.	3	Acts xxiii. 33.	Five days after Paul's arrival at Cæſarea, Ananias, the High Prieſt, with the Elders, and Tertullus, the orator, came thither; who accuſe Paul before the governor of being a peſtilent fellow, a mover of ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes. Paul denies the charge; but owns that, after the way which they call-	Acts xxiv. 1–9. Ver. 10–22.

Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proof Trans
3	58				ed heresy, he worshiped the God of his fathers: which was a very proper defence before a Roman governor; since the Roman law forbad the worshiping of any new Gods. Cic. de Leg. lib. II. cap. viii. circ. init. Felix defers giving any sentence till Lysias should come down, and till he should be fully informed by him of the matter; and orders him to be kept as a prisoner, but at large. Afterwards he and	
	59				his wife Drusilla, a Jewess, sent for him, and heard him of the faith in Christ. And on his reasoning of righteousness, temperance (chastity, ἐγκρατείας), and judgment to come, &c. Felix trembled. However, Paul having given Felix no bribe, he is left bound, to please the Jews.	Acts 25-2
	60				Festus, succeeding Felix, is importuned by the Jews, at Jerusalem, to send for Paul thither, lying in wait to kill him. But Festus ordered them to go down with him to Cæsarea, and accuse Paul there. When they were arrived, as they could prove nothing against Paul, so Paul asserts his own innocence; declaring, "that he had not "offended in any thing "against the law of the "Jews, against the Tem-	

An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
60				" pie, or againſt Cæſar; " and that to the Jews he " had done no wrong:" ind ver. 8–10. " that how- " ever he might be accuſed " of being of a new ſect, " viz. of the Nazarenes, yet " he did not worſhip a new " God, which by the Ro- " man law (Cic. de Leg. lib. " II. c. viii.) was unlawful; " but the God of his fathers, " though according to a new " way." But, to avoid the conſequence of his being ſent by Feſtus to Jeruſalem, to pleaſe the Jews, appeals to Cæſar, upon Chriſt's direc- tion in the caſtle at Jeruſa- lem, Acts xxiii. 11. in or- der to his preaching the goſ- pel at Rome.	
				But before he is ſent to Cæſar, king Agrippa and Berenice coming to Cæſarea, and being deſirous to hear him, Paul is brought forth, and makes the king an elo- quent ſpeech; and relates what had paſſed on the road to Damaſcus, at Damaſcus, and at Jeruſalem, viz. (the ſecond time of his being there after his converſion), and the true cauſe of his be- ing taken up by the Jews; ſhews how he executed both his commiſſions, that at Da maſcus, and that in the Tem- ple. And declares, " that	Acts xxv. 10, 11. Acts xxvi. 2–24.

Paul's 5 Apostolic journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of Transactions
4	60				" he continues witnessing to " small and great, that " Christ should suffer, and " should be the first that " should rise from the dead, " and shew light to the Gen- " tiles;" the three things which the Jews chiefly objected against Christ.	
					Agrippa and Festus agree that Paul might have been set at liberty, had he not appealed to Cæsar.	Acts xxvi 32.
					But it being determined by Festus, that Paul should go to Rome (together with other prisoners, and among them, Aristarchus of Thessalonica, ver. 2.), he is committed to Julius, a centurion of Augustus's band;	Acts xxvii 1.
					who intreated Paul courteously, and put him on board a ship at Adramyttium, bound for Asia.	Acts xxvii 3.
		Sidon.		Acts xxvii 3.	The next day they touched at Sidon.	Acts xxvii 2.
		Myra, a city of Lycia.		Acts xxvii 5	When they came to Myra, the centurion finding a ship bound for Italy, puts them on board.	Acts xxvii 5.
		Fair Havens, near Lasæa.		Acts xxvii 8.	When they came to Fair Havens, Paul advised that they should winter there, foretelling the damage of the ship, and the danger of their lives, if they proceeded on the voyage (it being a stormy	Acts xxvii 8–14.

Paul's fourth Apostolic journey, to convert at Rome, Italy, Spain, and Crete.

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Paul's Apostle.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions	Proofs of the Transactions.
4	60				month, Acts xxvii. 9.); but the centurion trusting rather to the judgment of the master	Acts xxvii. 11, 12.
		On the voyage.		Acts xxvii 13.	of the ship than to Paul, and being unwilling to winter in so inconvenient a port, set sail for Crete: where they soon met with a very great storm, that lasted many days. And when they gave themselves over, Paul foretels, that none of them should be lost, from an angel, who revealed it to him, the night before.	Acts xxvii. 14-20. Acts xxvii. 20-27.
		Melita.		Acts xxviii. 1.	At last they are cast on Melita, where a viper fastened on Paul's hand. But he shook it off, and felt no harm; according to our Saviour's promise, Mark xvi. 18.	Acts xxviii. 3-6.
					Publius, the chief man of the island, lodged them three days courteously.	Acts xxviii. 7, 8.
					Paul praying, and "laying his hands" on his father, heals him of a fever, and a bloody flux; and others of other diseases.	
		Syracuse.		Acts xxviii. 12.		
	6	Rhegium.		Ver. 13.	Paul lands at Syracuse; stays there three days; comes to Rhegium; thence to Puteoli, where they found Brethren, and, according to their desire, tarried with them seven days.	
		Puteoli.		Ibid. and Ver. 14.		
		Appii Forum.		Acts xxviii. 15.	When the Brethren at Rome heard of Paul's being	
		Three Taverns.				

Paul's 5 Apostolic journies.	An. Dom.	Places which they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Profane Testimonies.
4	61				on the road thither with his companions, they meet him at Appii Forum. His companions were (1.) Timothy, who came with him from Macedonia, Acts xx. 4. and who writes jointly with Paul, from Rome to the Philippians, Coloſſians, and Philemon, Philip. i. 1. Coloſſ. i. 1. Philem. v. 1. (2). Luke, who ſeems to have been a proſelyte of the gate, that Paul met firſt at Antioch in Syria, Acts xi. 28, the Alexandrian MS. reading Συνεγραμμένων δὲ ἡμῶν. He became his companion at Troas, Acts xvi. 11. and went thence with Paul to Philippi, ver. 12. where Paul meets him again, Acts xx. 5, 6. and was particularly one that was choſen of the churches to carry the contributions to Jeruſalem, 2 Cor. vii. 18, 19. when Paul was ſent from Jeruſalem as a priſoner hither. Paul likewiſe ſends ſalutations from Luke, in two of his Epiſtles, written from hence, Coloſſ. iv. 14. Philem. v. 24. (3.) Ariſtarchus, one of his fellow-travellers from Macedonia, Acts xx. 4. and xxvii. 2. and his fellow-priſoner here, Coloſſ. iv. 10. (4.) Tychicus, another of his fellow-travellers, Acts xx. 4.	

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
61				And whom he ſent from hence to the Coloſſians, Coloſſ. iv. 7. (5.) Mark, the nephew of Barnabas, Coloſſ. iv. 10. Paul writes the epiſtle from hence that is generally called the Epiſtle to the Epheſians, at the ſame time that he writes that to the Coloſſians, and ſent it by the ſame meſſenger, Tychicus, Eph. vi. 21. Col. iv. 8. This epiſtle could not be written to the Epheſians, Eph. i. 15. iii. 2–5. vi. 23. It was, probably, written to the Laodiceans; mentioned in the Epiſtle to the Coloſſians, iv. 16. The texts which I have quoted from the Epiſtle to the Epheſians will agree with the ſtate of things at Laodicea, where Paul had not been; but not with that at Epheſus, where he had lived ſo long, and where there were biſhops, Acts xx. 28.
	Rome.		1	Acts xxviii. 16. During the time of his impriſonment, he converts, among others, ſome of Cæſar's houſhold, Philip. iv. 22. ſeveral of the Prætorian ſoldiers, as well as the ſervants. For he ſays, "his bonds were manifeſt," ἐν ὅλῳ τῷ πραιτωρίῳ. Oneſimus, the ſervant of Philemon, a conſiderable man at	Phil. i. 12,

Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	Proofs of the time and place.	How often Paul had been there after his conversion.	Their most remarkable Transactions.	Proofs of their Transactions
4	61				Coloſſe, Philem. ver. 10. And probably great numbers of others, ſince the Roman hiſtorians afterwards call them "a vaſt multitude," Tacit. An. xv. 44. Suet. in Ner. cap. x. Paul is ſuffered to dwell in his own hired houſe, while the reſt of the priſoners are delivered to the captain of the guard. The mild treatment he met with muſt have proceeded from that favourable repreſentation which Feſtus made of his caſe, and the report that Julius, the centurion, might make of what had paſſed on the voyage, and of Paul's behaviour whilſt he had been under his care. This mild treatment of him, and his conſtancy, proved a furtherance to the goſpel of Chriſt: other brethren taking encouragement from thence to preach with greater boldneſs, Philip. i. 12.	
					Three days after his arrival, he called the chief of the Jews together; ſhewing them how he came a priſoner to Rome; but that he had "committed nothing "againſt the people, or cuſ- "toms of their fathers." They tell him, that they had heard nothing againſt him; but ſhould be glad to hear of	Acts xxviii. 17–21

Paul's Apost.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
4	61				his ſect. And on a ſet day Paul preached to them in his own lodgings. Some believing, and ſome believing not. He applies Iſaiah vi. 10. to them; and then ſays, "Be it known, therefore, "unto you, that the ſalva- "tion of God is ſent unto "the Gentiles, and they "will hear it." And after this, he received all that came in unto him (both Jews and Gentiles) and preached to them for the ſpace of two years boldly, Acts xxviii. 31.	
					Whilſt he remains a priſoner at Rome, the Philippians being very ſolicitous that he might not want in his impriſonment, ſend Epaphroditus to him with a ſupply, Philip. ii. 25. and iv. 18. Epaphroditus falls ſick at Rome, Philip. ii. 27. As ſoon as he recovers, Paul ſends him back to them, with an epiſtle, to comfort them under his afflictions, to heal their diviſions (which it is likely Epaphroditus had acquainted him with); but eſpecially to warn them againſt the Jewiſh ſeducers (with which all Aſia, and Galatia, and probably Macedonia, was infeſted), to exhort them to ſeveral moral duties, and to thank them	

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Paul's 5 Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
4	61				for their supply. About the same time, he seems to have received a supply from the Colossians by Epaphras, Colos. i. 7, 8. who seems to have become his fellow-prisoner, Philem. ver. 23. And having learnt their state from him, writes to them, to secure them against the false philosophy, and against the elements (or rather shadows) of the Jews. And sends it by Tychicus and Onesimus, Colos. iv. 7–9. By Tychicus he also writes to the Laodiceans (commonly called the epistle to the Ephesians), Eph. vi. 21. whom he either apprehended infected, or in danger of the same errors with the Colossians and the Philippians; and therefore writes in the same strain. But that this epistle was not written to the Ephesians is plain, because they had bishops, as we find, Acts xx. 28. and probably deacons, not only in general, because they were ordinarily appointed at the same time; but particularly, because Paul had given Timothy directions about ordaining them, 1 Tim. iii. 12, 13. And yet he makes no mention of them in the epistle, as he does in his epistle to the Philippians, the only church	

Paul's Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of their Transactions.
4	61				he wrote to where there were bishops or deacons. See this point argued by Mr. James Peirce, in an advertisement concerning some things said upon the Epistle to the Colossians. He writes also to Philemon, by Onesimus, to desire him to take Onesimus his servant again, who, having robbed him, had run from him, but whom Paul had converted in his bonds. In his epistles to the Philippians and to Philemon, he tells them, he shall soon come to them.	Philip. i. 25. ii. 24 Philem. ver. 22.
	63				About this time James writes his Epistle. About this time, St. John seems to have written the Apocalypse. At least it appears, by the title of the Syriac version, to have been written in the time of Nero, by whom he was banished into the isle of Patmos; and probably soon after St. John came from Jerusalem, by the Hebraisms it is full of. It was written before Paul's Epistle to the Hebrews, as well as before Peter's two Epistles, as appears by the allusions in all those Epistles to the book of Revelations; and likewise before Paul's second Epistle to Timothy, because the Spirit commends the church at Ephesus, Rev.	

Paul's 5 Apoſtol. his journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
4	63				ii. 2, 3. whereas it ſeems to have been more corrupt when Paul writ his ſecond Epiſtle to Timothy, 2 Tim. i. 15. ii. 16–22. iii. 1.	
		Italy.		Heb. xiii. 23, 24.	After Paul was ſet at liberty, he leaves Rome, and goes to Italy; from whence he writes his Epiſtle to the Hebrews, after Timothy was ſet at liberty at Rome. He writes this Epiſtle to the believing Hebrews, i. e the Jews who ſpake the Hebrew tongue, and ſent it to thoſe of a certain place in Judæa (or perhaps Jeruſalem), becauſe he ſays, "they had "compaſſion of him in his "bonds," Heb. x. 34. deſires them to pray, that "he "may be reſtored to them," Heb. xiii. 19. and "promiſes to return to them," ver. 23. He writes this Epiſtle to preſerve them from apoſtatizing from the faith of Chriſt to Judaiſm, on account of the perſecution they ſuffered from the Jews in Judæa, from their embracing and perſevering in the faith of Chriſt. Soon after his writing this Epiſtle, Timothy joins him in Italy, Heb. xiii. 23, 24.	Heb. xiii 24. Ver. 23.
	64	Crete.	1	Tit. i. 5.	From Italy he ſails to Crete in his way to Jeruſalem; and leaves Titus there.	Tit. i. 5.

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An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions	Proofs of the Tranſactions.
64	Jeruſalem	6	Heb. xiii. 23, 24.	Sails from Crete to Judæa, and goes to Jeruſalem, with Timothy in his company. according to what he wrote to the Hebrews, Heb. xiii. 23, 24.	
	Antioch in Syria.	6		Goes from Jeruſalem to Antioch in Syria (as is probable, he having always made this route in his former journies), making that his way to Crete, Rome, Italy, and, perhaps, Spain, where he ſeems to deſign to go.	
	Coloſſe.			Paul ſtays at Coloſſe ſome time, as he had told Philemon he would, Philem. ver. 22.	
65	Philippi.	3		Paul ſtays at Philippi ſome time, purſuant to what he wrote to the Philippians, Philip. i. 25. and ii. 24.	
				Writes his Epiſtle to Titus, when he had Artemas and Tychicus with him; and bids him come to him at Nicopolis (in Epirus), where he winters. Poſſibly Paul took Coloſſe and Philippi in his way to Crete, Rome, &c. to thank them for the great kindneſs which they had always expreſſed to him, and the generous ſupplies they had ſent him, Philip. iv. 25. particularly when he was a priſoner at Rome; as well as to perform his promiſe to them.	Tit. iii. 12.

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Paul's Apostolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
5	66	Nicopolis in Epirus.			Goes to Nicopolis in Epirus:	Tit. iii. 12.
		Corinth.	3		And thence to Corinth,	2 Tim. iv.
		Troas.	4		where he leaves Erastus sick;	20.
					which he could not do in his first journey to Rome; for then he did not go near Corinth; as we may plainly see by the account St. Luke gives us of his voyage.	
					From Corinth he goes to Troas; and there leaves his	2 Tim. iv.
					cloak and parchments: for	13.
					he cannot well be supposed to have left them there when he had so many companions as he had the third time of his being here; had the collections to carry with him to Jerusalem; and had hired a ship on purpose to convey him, his things, and companions.	
					From Troas he sails for Italy; designing, as I suppose, to go and visit those whom he had converted in his former journey there, and perhaps to go from thence to Spain: it having been always his method to take a second journey to strengthen those whom he had converted in a former, And thence to proceed farther to Spain, with a design to make converts in countries where he had not yet been. Pursuant to this design, in	
					his way to Italy, he lands at	

Crete

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
66	Miletum in Crete.	2		Crete; and at Miletum leaves Trophimus ſick. One cannot eaſily ſee, that he could be at Miletum before, particularly in his firſt journey to Rome, becauſe he did not land in Crete then, unleſs it were at the Fair Havens: which yet is not ſaid by St. Luke, in the very exact hiſtory he gives us of St. Paul's voyage.	2 Tim. iv. 20.
67	Rome.	2		Sails from Crete to Italy, goes to Rome, where he finds a very different face of affairs from the time of his firſt being there. The Chriſtian religion was now treated not only as a new, but as an impious, ſuperſtition; and the Chriſtians as abominable people, who deſerved to be hated of mankind, Suet. in Ner. c. xvi. Tacit. Annal. xv. 44. This perhaps was owing to the calumnies that the Jews ſpread of them every where, and which, perhaps, alſo the Gnoſtics by this time gave too much countenance to. Hereupon Paul, as one of the chief of his ſect, was caſt into ſo cloſe confinement, that Oneſiphorus "with difficulty found him out," 2 Tim. i. 16. and was in ſuch danger that, as no man ſtood by him, 2 Tim. iv. 16. Alex-	

Paul's Apoſtolic journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of Tranſactions
5	67				16. Alexander the copperſmith did him much harm, ver. 14, 15. However, Paul made ſuch an apology for himſelf and the Chriſtian religion, that he was for ſome time delivered out of the mouth of the lion, and the Chriſtian religion became more fully known, 2 Tim. iv. 17. During his ſecond impriſonment at Rome, he ſends Titus (who came hither with him from Nicopolis) to Dalmatia, 2 Tim. iv. 10. And after his firſt and ſecond defence, he writes his ſecond Epiſtle to Timothy. That Epiſtle ſeems to have been directed to him in ſome place, from whence he was to take Epheſus in his way to Rome, as may be gathered from ch. ii. 14, 15. and iv. 19 from whence too it would not be much out of his way to go by Troas to Rome; as we may collect from ver. 13. and from whence he might bring Mark with him, who is ſaid to have been at Jeruſalem. I think it is probable it might be about Lyſtra, which was Timothy's native place; and where, poſſibly, Paul left him (when he went from Jeruſalem in his laſt journey to Rome), to ſtay with his	

frien

...ry to ...bi-bey	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
			friends; and be uſeful to the churches in that neighbourhood. This ſeems to me the more likely, becauſe he ſpeaks "of the faith of his "grandmother Lois, and "his mother Eunice," ch. i. 5. which, perhaps, the thought of the place, where he ſent his letter, might bring to his mind. I think thus alſo, viz. becauſe he mentions his afflictions and perſecutions in theſe countries, and no other, ch. ii. 10, 11. for the very ſame reaſon. His perſecutions elſewhere, and ſome of which were as ſevere or ſeverer, Timothy knew; having been his companion in moſt of his travels ſince Timothy's converſion. That all this was done during Paul's ſecond impriſonment at Rome, will appear from the following conſiderations.	
			In the firſt impriſonment Timothy was a priſoner with him, and continued ſo after Paul's releaſe, Heb. xiii. 21. And Paul joins Timothy with him in three of the Epiſtles he wrote in the firſt impriſonment. And now Timothy was abſent from him, 2 Tim. iv. 9–21. Beſides, in the firſt impriſonment, Paul was a priſoner at	

Paul's Apoſtolic Journies.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of Tranſact
5	67				large in his own hired houſe; all perſons having free acceſs to him, Acts xxviii. 16–30. When he wrote this Epiſtle, he was in ſuch cloſe cuſtody, that Oneſiphorus with difficulty found him out, 2 Tim. i. 17. Finally, in the firſt impriſonment he writes, that he ſhould ſoon be enlarged, Philip. i. 25. and ii. 24. Philem. v. 22. In this Epiſtle he tells Timothy, that "he is ready to be offered "up, and the time of his "departure is at hand;" that "he has fought the "good fight, and finiſhed "his courſe," 2 Tim. iv. 1. 8. And though "God "had delivered him out of "the mouth of the lion" (Nero or Helius Cæſar), "at his firſt defence;" yet he does not add, that he will deliver him out of it; but "from every evil work, "and preſerve him unto "his heavenly kingdom." Tim. iv. 16—19. For at this time he ſays, he had left Eraſtus in Corinth, and Trophimus ſick at Miletum; whereas he could neither be at Corinth nor Miletum in his firſt voyage.	
					Peter writes his two Epiſtles about this time, de-	

Paul's Apoſtle.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of the Tranſactions.
5	67				clares himſelf an Elder, and a witneſs of the ſufferings of Chriſt: dating the firſt from Rome, which he calls Babylon, in the Apocalyptic ſtile; as may appear probable from the companions he had then with him. Jude ſeems to have written his Epiſtle at the ſame time, from its agreement in matter and expreſſions with the Epiſtle of Peter.	
	68				Though Paul's intention ſeems to have been to have gone to Italy and Spain, to ſtrengthen the diſciples he had made in his former journey; yet he went no farther, but ſuffered martyrdom (under Helius Cæſar, the vileſt lieutenant of the vileſt prince any age or country ever produced): and ſo did Peter, in the manner Jeſus foretold, John xxi. 18.	
					John writes his firſt general Epiſtle; declares himſelf a witneſs, and, perhaps, writes his two other Epiſtles about the ſame time. John ſtiles himſelf an Elder in his two laſt Epiſtles, 2 John i. and 3 John i.	1 John i. 1, 2, 3. and iv. 14.
	70				This year Jeruſalem is beſieged, taken, ſacked, and burned by Titus, according	

Paul's 5 Apoſtolic journies.	An. Dom.	Places whither they went.	How often Paul had been there after his converſion.	Proofs of the time and place.	Their moſt remarkable Tranſactions.	Proofs of Tranſactio
5	70				to Chriſt's prophecy, Luke xix. 43, 44. 1,100,000 Jews periſh, 97,000 are made priſoners, beſides an innumerable company, who, in other places, killed themſelves, or periſhed through famine, baniſhment, or other miſeries.	
	96				Sir Iſaac Newton, on Scripture Prophecies, thinks that this Epiſtle was written an. 65, and only publiſhed again an. 96. After Domitian's death, St. John returns to Epheſus, and, at the requeſt of the church, writes his Goſpel.	

ESSAY

ESSAY I.

ON

The Teaching and Witneſs of the HOLY SPIRIT.

THE Chriſtian religion being the laſt and moſt gracious diſpenſation of God to mankind, and yet not being without its enemies, among ſome few of the ſober (and who ſeem, at leaſt, on all other occaſions), capable, diligent, and fair enquirers; as well as among the vicious, the lazy, the knaviſh, and the incompetent; and the greateſt witneſs to the truth of the Chriſtian religion being the Holy Spirit; I have thought it might be of ſome ſervice, to conſider that evidence with all the attention and care I could.

I have choſen to do this the rather, becauſe whilſt I think this teaching of the Spirit the greateſt proof of the Truth of the Chriſtian religion; I at the ſame time ſee, that it runs ſo much through the beginning and end of the Goſpels, particularly St. John's, and is ſo much inſiſted on in the Acts, and all the Epiſtles, that

neither the ſcheme of the Chriſtian religion itſelf, nor a great number of texts in the New Teſtament can be underſtood, without carefully conſidering it.

The inviſible God, the Creator of all things, who at firſt made man upright and happy, often converſed with him (whilſt he kept his integrity) by the *Word*; by whom he made, and governs the world: as may be gathered from that ſhort hiſtory, which Moſes gives us, of the creation of our firſt parents. We have an account of God's converſing with them three or four times before the fall [a]. This was an honour therefore he often vouchſafed them, if the general opinion be true, of the ſhort time they preſerved their innocence. How much oftener God might vouchſafe them this high privilege, we do not exactly know; but that it had been often enough for Adam and Eve to be well acquainted with his voice, we may gather from theſe words: "And they "*heard the voice of the Lord God* walking in "the garden, in the cool of the day; and "Adam and his wife hid themſelves among "the trees of the garden: and the Lord God "called unto Adam, and ſaid unto him, "Where art thou? And he ſaid, *I heard thy* "*voice* in the garden, and I was afraid, be-"cauſe I was naked, and I hid myſelf [b]."

[a] Gen i. 28—31. and ii. 15—20.
[b] Ibid. iii. 8—11.

But

But after our firſt parents had diſobeyed God's expreſs command, and thereby drawn on themſelves a perpetual baniſhment from paradiſe, and rendered themſelves, as well as their poſterity, liable to death; God did not vouchſafe ſuch frequent and immediate intercourſes between himſelf and them, or any of their miſerable Race.

However, though God was pleaſed to withdraw this frequent and immediate intercourſe, whereby mankind might have learnt from himſelf their duty, and his diſpoſition to accept them in the diſcharge of it; yet he did not leave himſelf without a witneſs, having implanted in them the knowledge of good and evil; and having, as St. Paul elegantly expreſſes it, "made every man a law unto himſelf; the work of the law being written in their hearts; their conſcience alſo bearing *witneſs*, and their thoughts the mean while accuſing or elſe excuſing one another [c]."

And as God has thus placed a witneſs for himſelf in every man's heart, ſuggeſting to him what he ought to do; ſo has he not left himſelf without a witneſs, that he is diſpoſed to accept thoſe who endeavour to obey this Law of their minds; not only by ſome degrees of forbearance, in "not executing ſentence ſpeedily on their evil works [d];" and by ſuffering them long, becauſe he is un-

[c] Rom. ii. 14, 15. [d] Eccleſ. viii. 11.

willing "that any ſhould periſh [e]:" but by "doing them good; giving them rain from "heaven, and fruitful ſeaſons, and filling "their hearts with joy and gladneſs [f]:" and thereby, as well as by other methods, inviting them all to "ſeek the Lord, if happily they "might feel (alluding to the darkneſs in "which the heathen world is repreſented in "ſcripture), after him; though he be not far "from every one of us: for in him we live, "and move, and have our being [g]."

Thus far God has teſtified his will, and his gracious diſpoſitions to all men ſince the fall; even to thoſe whom "he winked at [h];" (or acted as a man that winks, connives, and will not ſee); ſuffering them "to walk in their "own ways [i];" without ſending any ſpecial meſſengers to inform or reclaim them.

But to ſome, that is, to thoſe who made the beſt uſe of theſe common diſcoveries of his will and goodneſs, God did not ſtop there; but manifeſted himſelf farther: more particularly to perſons of the moſt exemplary piety: chiefly indeed by his Spirit, as he did to Enoch; whereby Enoch propheſied [k]. But ſometimes by ſuch appearances as he bleſſed our firſt parents with; by which Chriſt preached to the diſobedient before the flood, who were the ſpirits in priſon, (or who were

[e] 2 Pet. iii. 9.
[f] Acts xiv. 15.
[g] Ibid. xvii. 27, 28.
[h] Ibid. xvii. 30.
[i] Ibid. xiv. 16.
[k] Jude 14.

held

held captive by the devil, through their own luſts and paſſions) by the inſtructions which he (the Lord) gave to Noah [l]; whereby Noah, as St. Peter informs us, became "a "preacher of righteouſneſs [m]."

And though after the Spirit of God left ſtriving with the old world, and teſtifying againſt them; the flood came, and ſwept them all away, but eight perſons; yet God ſeemed afterwards, on the renewing the face of the earth, to converſe with Noah again, as he did with our firſt parents after the creation [n]. And though on all his poſterity's forſaking the worſhip of God, and falling into idolatry and vice, as they quickly did, God did not ſee fit to continue that immediate intercourſe with them; yet did he ſingle out Abraham, the father of the faithful, a man of eminent virtue, to communicate his will to, by dreams, viſions, and meſſages; which he did not only ſend by inferior angels, but by the Lord himſelf; even him that was afterwards known as the Angel of his preſence or covenant. And after Abraham, he was pleaſed to vouchſafe ſome of theſe divine communications to Iſaac and Jacob, and to their ſeed; till they, becoming a great people, had Moſes for their teacher; who had not only the ſpirit of prophecy, but was one to whom God ſpake face

[l] Gen. vi. 7. 8—14.
[m] 1 Pet. iii. 18, 19, 20. 2 Pet. ii. 5.
[n] Gen. ix. 1—18.

to

to face; making alſo his glory to paſs before him.

After Moſes had given ſo full a diſcovery of God's mind and will to them, there aroſe indeed in Iſrael no prophet like unto him: yet did God, on all great occaſions, ſend them prophets from time to time, with "line upon "line, precept upon precept; with here a lit-"tle and there a little;" encouraging them when they are faithful, and *teſtifying* againſt them by his Spirit in their mouths (as the Levites expreſſed it [*]); whenever they revolted from God, or brake his commandments.

And though God did not ſend any prophet to the idolatrous nations after the flood for more than two thouſand years, winking at the times of their ignorance; yet Abraham, Iſaac, and Jacob, who travelled up and down among them, and had ſuch extraordinary providences attending them; and afterwards the Iſraelitiſh nation, which had ſuch laws from heaven, ſuch miraculous manifeſtations to them, and divine appearances in their favour, in leading them out of Egypt, through the Red Sea, and the wilderneſs; in the conqueſts of Canaan, and in the ſingular protection and felicity of that country; ſuch particular and exemplary puniſhment for their vice and idolatry, in their captivities; and ſuch uncommon reſtorations to their own

[*] Nehem. ix. 29, 30.

country,

country, on their repentance; according to plain predictions of the one and the other; were a ſtanding witneſs for God, and a plain revelation to the whole world, that would but give themſelves the trouble to enquire after theſe patriarchs, and this wonderful commonwealth; they being ſet by God as a light on a hill, on purpoſe to draw the eyes of all mankind upon them.

The Spirit, who ſtrove no more with the bulk of mankind after the flood, ſeems alſo to have left the Jews for more than three hundred years after Malachi, their laſt prophet, on the finiſhing of the ſecond temple: prophecy, and all the other glories of the firſt temple diſappearing under the ſecond; to prepare them the more to expect the Lord, who was to come himſelf to fill this temple with his own glory; and thereby to make the deſpiſed glory of the ſecond temple greater than the glory of the firſt [r]. This was, indeed, a period of the thickeſt darkneſs, like that which precedes the dawn of day. The Heathen world was ſunk into the groſſeſt polytheiſm, idolatry, and immorality; which they not only believed and practiſed, but wrought up into their higheſt acts of devotion. The Jews, who had the oracles of God, had notoriouſly corrupted them by their falſe gloſſes and traditions; which they had not only added to the law, but by them rendered the law itſelf

[r] Hag. ii. 7, 9. Mal. iii. 1.

of none effect: ſo that ſince the light that was in the world was darkneſs, how great muſt the darkneſs have been? and ſince the blind were leading the blind, what could have followed but that both ſhould have fallen into the ditch, had not the day firſt dawned, and then the Sun of righteouſneſs himſelf ariſen upon the world, and at laſt broke forth from the clouds that veiled his glory, and ſhone out with his full luſtre, in the illuminations of the Holy Ghoſt? Wherefore, after ſo great an interval of prophecy, God was pleaſed to fill Zachary and Elizabeth with the Holy Ghoſt, and they propheſied [q]. And the virgin Mary, on whom the Holy Ghoſt came, brake forth into a ſublime hymn [r]. Good old Simeon had the Holy Ghoſt likewiſe upon him: and Anna the propheteſs [s]. And John Baptiſt was at laſt filled with the Holy Ghoſt from his mother's womb [t]; from whence he became a greater prophet than any that went before him. For "among them "that are born of women, there had not (at "that time) been a greater than John; all "the prophets and the law propheſying until "him," and then in ſome ſort ending: for he not only foretold the appearance of Jeſus, the great Prophet, darkly, and as a thing at a diſtance, as the law and the other prophets

[q] Luke i. 62.
[r] Ibid. i. 25, 46—56.
[s] Ibid. ii. 25, 26—36.
[t] Ibid. i. 15.

had

had done before him; as he himſelf did in ſome meaſure at the firſt [u]; but had the honour to be his immediate forerunner, and prepare the way for him. For he exhorted men to repent of thoſe vices which would hinder their receiving him; both by encouraging them to repent, from baptizing them into the faith of the doctrine of the remiſſion of ſins (which perhaps meant no more than a deliverance of thoſe particular perſons who ſhould repent from the wrath coming upon the whole nation); and of Chriſt's being ready to appear: and by denouncing the utter extirpation of their nation, if they ſhould continue impenitent. And beſides, had at laſt the honour to introduce Jeſus publicly to the people; and point him out to them, on a ſpecial revelation made from God to him, that that was he: ſaying unto them [w], "Behold the Lamb of "God which taketh away the ſins of the "world!"

He was that great Prophet after whom all the other prophets firſt enquired: "Searching "diligently what, or what manner of time, "the Spirit of Chriſt that was in them did "ſignify, when it teſtified before his ſuffer-

[u] John i. 31, 33, &c. N. B. In this John went farther than even Ezekiel had done; who, in the xviiith chapter, ſeems to ſpeak only to the whole nation; ſee ver. 29—32.

[w] John i. 20.

"ings,

" ings, and the glory that ſhould follow [x]." And to whom (after they had thus ſearched) " they all witneſſed [y]; of whoſe days all of " them from Samuel, as many as have ſpok- " en, foretold [z]; of whom ALL the ſcrip- " tures teſtify [a]; and to whom John himſelf " came to bear witneſs [b]." And no wonder; ſince he who had appeared to our firſt parents in the garden, and to ſome of the patriarchs and prophets on many important occaſions; who had dwelt in the cloud of glory, and conducted the children of Iſrael through the Red Sea and the wilderneſs; filled the tabernacle, and then the temple, dwelling between the cherubims, from whence he gave anſwers in great conjunctures; was now to be " Ema- " nuel, God with us, and to tabernacle " among us: ſo that men were to behold his " glory, as the glory of the only begotten Son " of God, full of grace and truth [c]." And were likewiſe to hear him *teſtify*, in a familiar and human voice, what he knew and had ſeen [d]. Or, as John Baptiſt ſays of him, " what he had ſeen and heard." And though his teſtimony did not meet with the reception it ought, yet could they not help admiring the gracious words that came out of his mouth;

[x] 1 Pet. i. 10, 11.
[y] Acts x. 43.
[z] Ibid. iii. 24.
[a] John v. 39.
[b] Ibid. i. 7.
[c] Ibid. i. 4.
[d] Ibid. iii. 11.

and

and acknowledging, that "never man ſpake as "he ſpake."

And though this divine Perſon was with God in the beginning; the only begotten and well-beloved Son of God, lying in the boſom of the Father; intimately acquainted with all his councils; yet emptying himſelf of his glory, he humbled himſelf ſo far as that, like other prophets, he "taught the people by the "Spirit of God," all the days of his fleſh. But with this difference, that he was not only full of the Holy Ghoſt, as they were, but had it without meaſure *. By which he not only taught the people, but conducted himſelf, and wrought all his miracles in their ſight: miracles which were wonderfully calculated to convince the Jews; being very ſuperior to what Moſes had wrought, in their number, extent, and beneficence, (admirably ſuited to the gracious deſign of his appearance) and the permanency of their effects; as well as in the manner of working them: doing them with a word, and by his own authority; and in giving others a power to work them in his name.

Thus is our conſcience, and God's providence, God's witneſs to all men: and thus is his Spirit in the mouths of the patriarchs and prophets; eſpecially in John Baptiſt; but above all in Jeſus Chriſt (to whom God gave the Spirit, not by meaſure) God's great

* John iii. 34.

Teacher

Teacher and witneſs to his church and people, in the ſeveral ages of the world.

But though the Spirit of God taught and witneſſed for God in all the revelations, propheſies, predictions, and miracles, that the patriarchs, the prophets, John Baptiſt, or even our bleſſed Lord himſelf, in his ſtate of humiliation, did give and work; yet was there a time to come, in which he was to do it in ſo ſuperiour a degree, and ſo very different a manner, that John tells us, that the Holy Ghoſt was not then ſo much as given; nay, nor was not to be given, till Jeſus was glorified [f]. The Holy Ghoſt was given without meaſure unto Jeſus, as to a Prophet, but it abode with him during his life time; he did not impart it to his diſciples, during his miniſtry. Nor does he ſeem then to have had it ſo as to be able to impart it. He tells his diſciples, juſt as he was going to leave them [g], that "the Holy Ghoſt would not come till he "departed; for he was to ſend him from the "Father [h], upon praying the Father for it [i]." And then it was that the Spirit of Truth was to be the chief Teacher and Witneſs for Jeſus, as Jeſus had been for the Father; or, as our Saviour ſays, that he ſhould "teſtify of "him [k]." For our Saviour had taught his diſciples ſuch truths only as they could

[f] John vii. 38, 39.
[g] Ibid. xvi. 7.
[h] Ibid. xiv. 16.
[i] Ibid. xv. 26.
[k] Ibid. xv. 26.

bear,

bear [l]. But the Spirit of Truth was to guide them into all truth; and was then likewiſe to take, not only of the Father's, but things that would be made Chriſt's (for then all things that the Father had would be made his; and the Spirit of God would be the Spirit of Chriſt); and ſhew thoſe things unto them [m]. He was then to be given to them, and to abide with them [n]. It was not till after Chriſt's reſurrection that he firſt breathed on them and ſaid, "Receive ye the Holy "Ghoſt [o]." And then he did but prefigure the giving it. And even then he was ſo far from actually giving, that he could not give it, according to the ſettled order of things, till he was glorified: for Chriſt was to receive it not as a prophet, but as King of the church, "as the promiſe of his Father;" and then to ſhed it down on his diſciples [p]. Or, as the Pſalmiſt ſays, "to aſcend and receive "gifts for men;" before he was to give thoſe gifts to them [q]. It is likewiſe expreſſly aſſerted by St. Paul, that "he aſcended far "above all heavens, that (to the intent that) "he might fill all things: and (then) he gave "ſome apoſtles, ſome prophets, and ſome evan-

[l] Mark iv. 33. John xvi. 12, 13.
[m] Ibid. xvi. 14, 15—25. and xv. 26.
[n] Ibid. xiv. 16, 17. [o] Ibid. xx. 22.
[p] Ibid. xiv. 10. Acts i. 4. ii. 33.
[q] Pſal. lxviii. 18. Eph. iv. 8.

" geliſts, &c. for in him dwelleth all the fulneſs " of the Godhead bodily: and we (the Ephe- " ſians) are complete (or, as it ſhould be ren- " dered, filled, in or by) him: being by him " filled with all the fulneſs of God, till " we come unto the meaſure of the ſtature " of the fulneſs of Chriſt." For St. John tells us, that it was " out of his fulneſs that we " received grace for, or in proportion to, his " grace [r]." Chriſt was anointed [s], " with the " oil of gladneſs, above his fellows [t]." After which, the ſhedding down part of his unction on his diſciples was the firſt act of that regal power to which he was advanced.

And the reaſon of our Saviour's ſaying, in the preſent tenſe [u], " Receive ye the Holy " Ghoſt," may well be preſumed to be as a prophet, in the prophetic ſtile, as a thing they ſhould ſoon receive, as ſurely as he breathed upon them; and by a ſound " as of a " mighty ruſhing wind:" juſt as he ſays, " This is my body, which is broken for you. " This is the New Teſtament in my blood, " which is ſhed, &c." And as he likewiſe ſays, " Now is the Son of man glorified [w]."

John Baptiſt, as a prophet, and greater than a prophet, was ſent to bear witneſs to Chriſt, and bore it accordingly [x]: whence

[r] John i. 16. [s] Acts iv. 27. [t] Heb. i. 9.
[u] John xx. 22. [w] Ibid. xiii. 31.
[x] Ibid. i. 7, 8—27, 31—34.

John

John is ſtiled a witneſs [y]; and is ſaid by his own diſciples, to have "borne witneſs to "Chriſt [z]." The Father had alſo borne witneſs to him [a]: and eſpecially the Spirit, thro' which he did thoſe mighty works he performed; and to all which he appeals [b]. Yet we find our Saviour appeals to this farther teſtimony of the Spirit; and ſays (as we ſhall in fact find), that infinitely greater effects ſhould be produced by it in the world, than by the other teſtimonies I have mentioned. For he tells his diſciples, "that the Spirit ſhould "convince the world of ſin, righteouſneſs, "and judgment [c]." And to this alſo St. John appeals, as to the greateſt witneſs, ſaying [d], "It is the Spirit that beareth witneſs:" even beyond "the water and the blood;" which bear witneſs alſo [e]: "becauſe the Spirit is "Truth." And that "the teſtimony of Je-"ſus is the Spirit of prophecy [f]:" Or, "the "Spirit of prophecy is the teſtimony of Je-"ſus;" or that which is the great witneſs to Jeſus. As if it was ſo much the province of the Spirit to bear witneſs and give teſtimony, that no other witneſs or teſtimony was to be eſteemed one, in compariſon of his.

[y] John i. 6—8. [z] Ibid. iii. 26.
[a] Matt. iii. 17. and xvii. 5. [b] John v. 32—37.
[c] Ibid. xvi. 8, 9. [d] 1 John v. 6. [e] Ibid. ver. 8.
[f] Rev. xix. 10.

Since the law and the prophets all refer to the teaching and teſtimony of Jeſus; and Jeſus to the teaching and the witneſs of the Spirit; it muſt needs be of the higheſt conſequence to the Chriſtian religion, that this be rightly underſtood. I ſhall therefore explain what I mean by the teaching and the witneſs of the Spirit: I ſhall endeavour to ſhew the neceſſity there was for this teaching and witneſs of the Spirit, in the firſt ſettlement of Chriſtianity. I ſhall farther prove, that the Spirit did ſo teach and witneſs in the firſt ſettlement of Chriſtianity: and ſhall point out in what this ſuperiour teaching and witneſſing did conſiſt. I ſhall from thence ſhortly ſtate, what was the conſequence of reviling and blaſpheming it; or what I take to be the ſin againſt the Holy Ghoſt: and addreſs myſelf in a few words to the Deiſts (who deſire to be thought the only free-thinkers of the age), and to Thoſe who profeſſedly write againſt them.

Our Saviour, by the Spirit, taught in the days of his fleſh. The duties which he inculcated, were, indeed, very plain; but many of the truths he taught, he taught in parables; and "without a parable ſpake he not unto "them [g]: as they were able to hear (or to "bear) it," as Mark ſays [h]. Theſe are what

[g] Matt. xiii. 34. [h] Mark iv. 33.

related

related to his kingdom; his adminiſtering it from the right-hand of God, by the Spirit; its ſpeedy ſucceſs, and great extent; the reaſonableneſs and freedom of its precepts; the great apoſtacy and final conſummation. And though he went farther with the diſciples, expounding ſome of his parables privately unto them, as Mark alſo informs us [i]; and as he and the other evangeliſts inform us, in ſeveral other places: yet our Saviour told his diſciples, juſt as he was going to leave them, that "he had many things to ſay unto them; "but you cannot bear them now [k]." For ſuch were their prejudices, that by their influence they could as little bear them, as old bottles (old ſkins) could new wine; as our Saviour ſays of them on another occaſion [l]. So that juſt as he was going to leave them, he declares, concerning the myſteries of the kingdom of which he had been ſpeaking: "Theſe things have I ſpoken to you in pro-"verbs: the time cometh when I ſhall no "more ſpeak to you in proverbs, but I ſhall "ſhew you plainly of the Father [m]." Nay, ſo ſtrong were the prepoſſeſſions of his diſciples, that they did not underſtand ſome of thoſe things which our Saviour told them in the

[i] Mark iv. 34.
[l] Matt. xix. 17.
[k] John xvi. 12.
[m] John xvi. 25.

plaineſt terms; they being, by the means of their preconceptions, hid from them [n].

The people thought, that Jeſus of Nazareth was not Chriſt, becauſe Elias was not come. They thought he could not be the Meſſias, becauſe they imagined they knew his parents, that he was born at Nazareth, the meaneſt city in Galilee, the moſt deſpicable part of Paleſtine. They thought his appearance too mean and contemptible for the King of Iſrael, who, as they imagined, was to take temporal power, and deliver them from the yoke of the Romans, ſet up an univerſal monarchy, ſubduing the nations under them, and becoming their King and Governor, to continue ſuch for ever. And though Jeſus ſet the diſciples right as to one of thoſe things, namely, about Elias; yet he never attempted to ſet them right as to ſome of them; nor was he underſtood as to what he ſaid to ſet them right about others.

But when the Spirit of Truth was to come he was to guide his apoſtles into all truth [o]; teach them all things [p]; and bring all things to their remembrance. He was to give them ſuch a clear knowledge of the truth, as to remove all objections which might ariſe from the falſe traditions of the elders; or from miſtaking the deſign and meaning of the law and the prophets. And therefore the Spirit

[n] Luke ix. 45. xviii. 34. [o] John xvi. 13. [p] Ibid. xv. 26.

then

then taught them, that Jeſus was not only of the ſeed of David, according to the fleſh, but that he was declared to be "the Son of God "with power, when he was raiſed from the "dead [q]," that he was raiſed to ſit on David's throne, being exalted by the right hand of God [r], and made Lord (or the way of acceſs to the Father, and of all communications from him) and Chriſt; the anointed Prophet, High-prieſt, and King of his church [s]; and a Prince and a Saviour, to grant repentance and remiſſion of ſins, together with the gifts of the Holy Ghoſt, and eternal life, which God gives by him, to all that obey him [t]: or, as Peter expreſſes it [u], that "he is "Lord of all." They now underſtood, that how mean ſoever he had appeared upon earth, by emptying himſelf of his glory, and becoming poor for our ſakes: yet that God had glorified him; giving him a name above every name that is named in heaven and earth; that he was to continue veſted with this power, till all his foes were made his footſtool; and that though he was to be ſo far from delivering the Jews from the yoke of the Romans, as to make the Romans the executioners of his vengeance on the Jewiſh nation, for rejecting him; yet that he was to be the Author of eternal ſalvation to all them that

[q] Rom. i. 3, 4. [r] Acts ii. 30, 33. [s] Ibid. ver. 3.
[t] Acts v. 31. [u] Ibid. x. 36.

believe; firſt making them to fight ſucceſsfully againſt all the enemies of their ſouls, and making them more than conquerors at laſt, they being to reign for ever with him in glory. Thus by the Spirit was given unto them *the word of wiſdom* [w]; whereby they were able to make others wiſe to ſalvation. Our Saviour, before his death, promiſed the apoſtles that he would give them (not only a mouth) but *wiſdom*, which their adverſaries ſhould not be able to reſiſt [x]. And that this was one of the gifts of the Spirit, which qualified a man to be an apoſtle, we may learn from St. Paul's epiſtle to the Epheſians: where ſpeaking of his goſpel he ſays, "Whereof I am made a miniſter according "*to the gift of the grace of God given unto me* "*by the effectual working of his power* [y]; even "the gift which is given to every one accord-"ing to the meaſure of Chriſt; according to "which Chriſt *gave ſome apoſtles*, &c." [z]. And Peter ſays, Paul wrote (of this goſpel) "according to the wiſdom given unto him [a]." And what indiſputably ſhews, that this word of wiſdom was a gift of the Spirit, is an expreſs aſſertion [b]: where ſpeaking of the diverſities of gifts [c], and enumerating ſeveral of them [d], the apoſtle ſays [e], "For to one is

[w] 1 Cor. xii. 8. [x] Luke xxi. 15. [y] Eph. iii. 7.
[z] Ibid. iv. 7—11. [a] 2 Pet. iii. 15. [b] 1 Cor. xii.
[c] Ver. 4. [d] Ver. 8—11. [e] Ver. 8.

"given

" given by the Spirit, the *word of wiſdom.*" From its being placed firſt of all thoſe high gifts which are here mentioned, it might fairly be ſuppoſed to be the gift which fitted a man to be an apoſtle. But it is farther confirmed by ver. 28. where purſuing the ſame exhortations which naturally aroſe from the diverſities of gifts, and which it was neceſſary to give to prevent the ſtrife and emulation occaſioned by them: he ſays, " God hath ſet " ſome in the church, firſt apoſtles." And, " Are " all apoſtles[f]?" By which one may ſee, that apoſtles, the firſt and chief miniſters of the chriſtian church, anſwer to the word of wiſdom, the firſt and chief gift of the Spirit[g]. Thus was the goſpel revealed to them, which they were to publiſh to the world; and which St. Paul, in this very epiſtle, calls " the wiſ- " dom of God." For ſpeaking[h] of Chriſt crucified (or the goſpel of Chriſt crucified), which they preached, (" teaching every man " in all *wiſdom*[i]"), he ſays, " It was unto the " Jews a ſtumbling-block, &c. but unto " them which are called, both Jews and " Greeks, Chriſt (or the goſpel of Chriſt), " the power of God, *and the wiſdom of God:*" and afterwards[k] he calls it, the *wiſdom of God*, and the *hidden wiſdom*: and in his epiſtle

[f] 1 Cor. xii. 29.
[g] Ibid. ver. 8. See the Table of Spiritual Gifts.
[h] 1 Cor. i. 24. [i] Col. i. 28. [k] Ibid. ii. 6, 7.

to

to the Epheſians, the manifold *wiſdom of God*: as Chriſt, the great Teacher of it, calls himſelf *the wiſdom of God*[l]. That he ſpeaks there of himſelf, is plain from the parallel place[m]: "wherefore behold I ſend:" and in him all the treaſures of *wiſdom* and knowledge are ſaid to be contained[n].

To ſuch diſcoveries as were made by the word of wiſdom, the miniſtration of Moſes bears ſome proportion. St. Paul compares his own miniſtration, as an apoſtle, with that of Moſes, throughout all the third chapter of his ſecond epiſtle to the Corinthians. Moſes had the two tables of the law, and a pattern of all things, delivered him in the mount: as the apoſtles (at leaſt St. Paul) received from the Lord what they delivered unto us. However, the preference of the apoſtolic miniſtry to that of Moſes may be ſeen in ſeveral of the verſes of that chapter.

By the Spirit alſo was given unto them the *word of knowledge*[o]; whereby they were given to know what was the meaning of the law and the prophets; and of all the paſſages of the Old Teſtament; where the miniſtry that was kept from ages, but was then made manifeſt (by the Spirit then diſcovering it by the word of wiſdom, and) by the ſcriptures of the prophets (namely, the writings of the higheſt

[l] Luke xi. 49.
[m] Matt. xxiii. 34.
[n] Col. ii. 3.
[o] 1 Cor. xii. 8.

prophets,

prophets, or apoſtolical prophets; and, among others, this particular epiſtle, written by Paul, an apoſtolical prophet to the Romans), according to the commandment of the everlaſting God, (was) made known to all nations for the obedience of faith [p]. By this word of knowledge, the hidden wiſdom, which God had ordained before the world; which yet none of the princes of this world (or the Jewiſh rulers) knew (for had they known it, they would not have crucified the Lord of glory), was revealed unto them, even by that Spirit which ſearcheth all things; yea, the deep things of God [q]. For the prophets, as St. Peter tells thoſe to whom he wrote [r], "ſearched what, or what manner of time, "the Spirit of Chriſt, which was in them, "did ſignify, when it teſtified before-hand "the ſufferings of Chriſt, and the glory that "ſhould follow; that not unto them, but "unto us, they did miniſter the things which "are now reported unto you by them that "have preached the goſpel unto you; with "the Holy Ghoſt ſent down from heaven; "which things the angels deſire to look "into." This gift of knowledge was given them for the fuller confirmation of the truth of the Chriſtian religion to the Jews, and for removing objections that might ariſe in

[p] Rom. xvi. 25, 26. [q] 1 Cor. ii. 7, 8, 10, 12, 13.
[r] 1 Pet. i. 11, 12.

their

their minds to it, from the miſtaken apprehenſions they had about the law and the prophets; particularly, from Chriſt's dying, riſing again, and being preached to the Gentiles. And to this end (but not to found Chriſtianity, which they always do on facts) we ſee all their diſcourſes to Jews, from the ſecond chapter to the end of the Acts, are full of references to antitypes, prophecies, and predictions: ſo are likewiſe their diſcourſes ſometimes to the devout, but never to the idolatrous Gentiles. Though after the idolatrous Gentiles were converted to Chriſtianity, and might then be ſuppoſed verſed in the ſcriptures, their epiſtles are full of the ſame references, and particularly to ſuch as Judaized. By this word of knowledge the Spirit revealed to them divers future myſteries; namely, the great events relating to the ſpreading, corrupting, or reſtoring the Chriſtian religion: as, that the goſpel ſhould be preached to the devout Gentiles, without requiring any farther obſervance of the laws of Moſes, than of thoſe which related to the devout Gentiles: and that the goſpel ſhould be preached to the idolatrous Gentiles, with an entire freedom from all thoſe laws. It was likewiſe revealed to them, that the Jews ſhould be caſt off; that there ſhould be great corruptions introduced into the Chriſtian religion; but that at laſt there ſhould be a recovery

covery of the Jews, and a complete fulneſs of the Gentiles. So that by the word of Knowledge, I underſtand the knowledge of the meaning of the law, and of the ancient prophets, and the knowledge of the great future events relating to the church: and I underſtand it thus, becauſe I find the word of knowledge diſtinguiſhed by St. Paul from the word of wiſdom and prophecy, and all the other gifts of the Spirit, enumerated 1 Cor. xii. 8. and from revelation and prophecy, chap. xiv. 6. And I take revelation as it ſtands chap. xiv. 6. and as it relates to Paul, to ſignify the ſame thing with the word of wiſdom (St. Paul's wiſdom, or goſpel, being communicated to him by revelation); and prophecy, there to ſignify the prediction of ſome leſſer event; prophecy (that is, the higher prophecy), myſteries, and knowledge, ſeem to ſtand for the ſame thing [r]; and to be contradiſtinguiſhed from prophecies [s], that is, lower prophecies and tongues, as lower gifts of the Spirit. And it is on this account it is ſaid that "knowledge will vaniſh away [t];" ſince there will not be any remaining myſteries, or any great event relating to the church, hid from us when the diſpenſations of God will be compleated. What may farther ſhew this to be the meaning of knowledge is, that

[r] 1 Cor. xiii. 2.
[s] Ibid. ver. 8.
[t] Ibid.

it

it is often ſpoken of as one of the higheſt gifts, and joined with wiſdom, allowed to be the higheſt gift of all, and moſt peculiar to an apoſtle; which I think cannot be accounted for but from this notion, which I have given of it [w]. The word of knowledge is reckoned the ſecond gift of the Spirit, of all thoſe high ſpiritual gifts which are enumerated there; and ſeems to be the gift that made a man a prophet of the higheſt rank, by prophets being thoſe miniſters of the church which ſtand in the ſecond place [x], in a diſcourſe that is but one continued exhortation about theſe gifts throughout the chapter [y].

To ſuch revelations as theſe, ſome of thoſe which God made to Abraham, to Moſes, Iſaiah, Jeremiah, Ezekiel, Daniel, and to ſome of the leſſer prophets, concerning the great events that ſhould happen to the people of the Jews, and concerning the kingdom of the Meſſiah, bear a conſiderable reſemblance.

But as theſe two were the higheſt gifts of the Holy Ghoſt, and ſeem to have been given only to the apoſtles, I ſhall ſay no more of

[w] See to this purpoſe 1 Cor. xiv. 6. where revelation is ranked with knowledge: and revelation there ſtands for the revelation of the Goſpel made to Paul; and ſo ſignifies the ſame with wiſdom. See alſo Col. ii. 3. Rom. xi. 33. 2 Cor. xi. 6. xii. 8.

[x] Ibid. ver. 28, 29. [y] See the Table of Spiritual Gifts.

them

them here; but refer my reader for the reſt to the ſecond Eſſay; where I ſhall endeavour to conſider every thing that was peculiar to an apoſtle.

But God did not only (by the gift of the word of wiſdom, and of the word of knowledge) give ſome apoſtles to his church, and ſome more eminent prophets; to whom the revelations of matters of the greateſt importance, and more extenſive uſefulneſs (I have juſt now mentioned) were made; but alſo prophets of an inferior order, which were more numerous in the church (but which were all called prophets, as having the Spirit, whoſe gifts continued to be called by the general name of prophetic gifts in the church down to the times of Irenæus [z]). The different ſorts of propheſyings of theſe prophets may be ranked under theſe heads.

1. Prediction, or the foretelling of ſomething future, but of leſs conſequence: ſuch as the dearth [a]; the binding of St. Paul at Jeruſalem, foretold by Agabus [b]; the Holy Ghoſt witneſſing, that in every city bonds and afflictions abode Paul [c]; and Paul's foretelling, that neither the ſhip that carried him, nor any that were on board, ſhould be loſt [d]. Theſe were not unlike the particular diſcove-

[z] Iren. l. v. c. 6.
[a] Acts xi. 28.
[b] Acts xxi. 10, 11.
[c] Ibid. xx. 23.
[d] Ibid. xxvii. 23, 24.

ries

ries which were made to Deborah [e], to Eli [f], to the man of God [g], to Samuel [h], to Nathan [i], to the man of God [k], to Ahijah [l], and to Elijah [m]. Theſe prophets likewiſe foretold the fitneſs of perſons for ſome peculiar ſervice in the church. Thus as the prophets miniſtered to the Lord, and faſted in the church of Antioch, the Holy Ghoſt ſaid by them, or which is the ſame thing, they ſaid by the Holy Ghoſt, "Separate me Barnabas and "Paul for the work to which I have called "them [n]." Thus Timothy received the gift (or the gifts) of the Holy Ghoſt by (or according to) prophecy [o]. And Paul tells him, that "he had committed a charge unto him, ac-"cording to the prophecies which went be-"fore of him [p]." And thus poſſibly it might be that the Holy Ghoſt had made the elders of the church of Epheſus, overſeers or Biſhops (Ἐπισκόπους) of that flock [q]: though I think that not ſo likely to be the ſenſe of the Holy Ghoſt's making them overſeers, as that which I have given in the ſecond Eſſay. Thus Moſes underſtood that God had fitted Aholiab and Bezaleel, and other wiſe-hearted

[e] Judg. iv. 7.
[f] 1 Sam. i. 17.
[g] Ibid. ii. 27, ad fin.
[h] Ibid. ix. 15.
[i] 2 Sam. vii. 2.
[k] 1 Kings xiii. 1—32.
[l] Ibid. xiv. 5—17.
[m] Ibid. xvii. 1. xix. 15, 16.
[n] Acts xiii. 1, 2.
[o] 1 Tim. iv. 14.
[p] Ibid. i. 18.
[q] Acts xix. 20, 28.

men

men, for the work of the tabernacle [r]. And thus Samuel knew which of the ſons of Jeſſe ſhould be the Lord's anointed [s].

On this occaſion I would ſtep ſo far out of my way as to obſerve, that I do not find, that God revealed to the prophets the wickedneſs and malignity, that would ariſe in the hearts of ſome of thoſe who were appointed to ſome miniſtry in the church. But as Chriſt himſelf, though he fully knew what was in man, choſe one of the twelve who had a devil; ſo he ſuffered the church ſometimes to appoint perſons from whom great miſchiefs ſhould ariſe to it; as, particularly, Nicolas, one of the ſeven deacons (if the doctrines and ſect of the Nicolaitans came from him, mentioned Rev. ii. 6. as many of the fathers thought with great probability); ſuffering them to come into ſtations of ſervice in the church for its trial; that is, for the diſcovery of hypocrites, and the confirmation of thoſe who were ſincere.

2. The diſcernment of ſpirits: for this ſeems to be aſcribed to the prophet [t], and is reckoned as a gift of the Spirit, among other gifts [u]: and in the former of thoſe places, St. Paul ſays, that if "they all propheſy, and "there come in one that believeth not (or an "heathen), or one unlearned (or ignorant),

[r] Exod. xxxv. 30. xxxvi. 1.
[s] 1 Sam. xvi.
[t] 1 Cor. xiv. 24, 25.
[u] Ibid. xii. 10.

" he is convinced (or diſcovered) of all. He " is judged (or diſcerned) of all; and thus are " the ſecrets of his heart made manifeſt; and " ſo falling down on his face, he will worſhip " God; and report, that God is in you of a " truth [w]." And in the epiſtle to the Hebrews we find, that the word of God (ὁ λόγος τοῦ Θεοῦ) which is the word ſpoken by the revelation of Chriſt, or by the gifts of the Spirit, is, among other things, ſaid to be " a diſ- " cerner of the thoughts of the heart [x];" as it had been of old [y]; and as it now was. We have a particular inſtance of this gift of diſcernment in Peter [z]: the ſame may be obſerved in Eliſha [a]; and in Ahijah [b]. And by this diſcernment of Spirits they were not only to judge of the heathen, or the ignorant; or of the faith and hypocriſy of particular perſons; but of the prophets too: for St. Paul ſays, " Let the prophets ſpeak, two or three, " and let the reſt judge (διακρινέτωσαν) [c]." And he ſays, that " the ſpirits of the prophets are " ſubject to the prophets [d]." And likewiſe, that " the ſpiritual man (πνευματικὸς, the " man that hath the Spirit) judgeth (ἀνακρίνει) " all things [e]." And he directs the Theſſa-

[w] 1 Cor. xiv. 24, 25.
[x] Heb. iv. 12.
[y] Ibid. ver. 2.
[z] Acts v. iii. 9.
[a] 2 Kings xiv. 25, 26.
[b] 1 Kings xiv. 15, 16.
[c] 1 Cor. xiv. 29.
[d] Ibid. ver. 32.
[e] Ibid. xi. 5.

Jonians,

lonians, that they ſhould not deſpiſe prophecyings; but ſhould prove all things (diſcerning between the true and falſe prophecyings); and whilſt they rejected that which is falſe, that they ſhould hold faſt that which is good [f]. And thoſe to whom St. John writes, who had received an unction from the Holy One (that is, the internal unction, or gifts of the Spirit, which the external unction under the law repreſented), and knew all things [g]; and they on whom that anointing abode [h]; (and, no doubt, the lower gift of prophecying among others, that being the gift which all the members of the church generally enjoyed in one kind or another), were not to believe every ſpirit, but to try the ſpirits [i]: and as there were general rules given them to try the ſpirits by; as, that "no man can ſay that "Jeſus is the Lord but by the Spirit; and no "man ſpeaking by the Spirit calleth Chriſt "accurſed [k]." So if any perſon pretended to a new diſcovery, which, what was already known by them, did not enable them to judge of; they had reaſon to hope, that God would reveal even that unto them; and that they ſhould, through the Spirit, know alſo whether that was of God. So Clement ſays, "that "the apoſtles did ordain the firſt fruits of ſuch

[f] 1 Theſſ. v. 20, 21.
[g] 1 John ii. 20.
[h] Ibid. ver. 27.
[i] Ibid. iv. 1.
[k] 1 Cor. xiii. 3. 1 John iv. 1—6.

"as believed, making trial (δοκιμάσαντες) of "them by the Spirit [l];" the ſame word that is made uſe of 1 Theſſ. v. 20. and 1 John iv. 1.

I am inclined to think, that theſe two kinds of prophecying (at leaſt the laſt) are what St. Paul calls a revelation, 1 Cor. xiv. 26. (as it ſtands diſtinguiſhed from a pſalm, a doctrine, a tongue, and an interpretation), and which he aſcribes there to this kind of prophet, as well as a pſalm, a doctrine, and the reſt, which I am now going to conſider. For,

3. There ſeems to be yet a lower degree of prophecying than either of theſe: it appearing to me, that all the public performances in the church, by ſingle perſons, through the illumination of the Holy Ghoſt, were called prophecying: for ſo I apprehend St. Paul calls every ſuch public action done in the church, by a ſingle perſon, to edification, and exhortation, and comfort; in oppoſition to ſpeaking any thing in the aſſembly in a tongue that was not underſtood [m]. And there ſeems to me to be theſe different actions of this kind, to which prophecying is applied in that chapter.

The firſt is a doctrine. And therefore to theſe prophets, or to thoſe that prophecy in this ſenſe, belongs a doctrine [n]; which, perhaps,

[l] Epiſt. ad Cor. § 42.
[m] 1 Cor. xiv. 1—4.
[n] Ibid. ver. 26.

may be any truth about faith or manners: and in this ſenſe theſe prophets would be the ſame thing with teachers; of which I ſhall ſay more preſently. And becauſe in this ſenſe it would coincide with the gift of teaching, and for other reaſons, it may much more probably mean an exhortation, or a forcible way of convincing men of what is wrong in their conduct, reproving them for it, admoniſhing them to amend it; and confirming and eſtabliſhing them in what was right in it; and comforting them under any of the difficulties or afflictions they fell under for it, or in the practice of it. For we often find the firſt Chriſtian prophets in the New Teſtament employed in all theſe ways. So Barnabas, who appears to have been a prophet before he was an apoſtle [o], is ſaid to have "*exhorted* the "Grecians at Antioch, that with full purpoſe "of heart they ſhould cleave unto the "Lord [p]." And ſo Judas and Silas, being prophets, *exhorted* the brethren at Antioch, with many words, and *confirmed* them [q]. Thus St. Paul directs ſome among the Romans, who had the gift of *exhortation*, to wait on *exhortation* [r]: and he afterwards tells ſome of them, that he is perſuaded, that they, "being full of goodneſs, and filled with all "knowledge, are able to *admoniſh* one ano-

[o] Acts xiii. 1.
[p] Ibid. xi. 23.
[q] Ibid. xv. 32.
[r] Rom. xii. 8.

" ther [s]." And the Coloſſians were not only to ſing pſalms and hymns and ſpiritual ſongs, but ſuch as ſhould *admoniſh* one another [t]. And the brethren in Theſſalonica were to *admoniſh* him that obeyed not the epiſtle [u]. And the Epheſians were to *reprove* the unfruitful works of darkneſs, when committed by the children of the light [w]. And they were to *comfort* one another, particularly the feeble minded, as we may ſee, 1 Theſſ. iv. 18. and v. 11, 14. And this was even the buſineſs of the prophets under the Old Teſtament: who were ſent to exhort, comfort, confirm, or reprove the people on ſeveral occaſions.

2dly, A Pſalm; ver. 26, which is called, " ſinging with the Spirit," (ψάλλειν τῷ πνεύματι), ver. 15, 16. And this may either ſignify, the compoſing new poems, ſuch as were compoſed by Moſes, Deborah, David, Aſaph, Heman, Zechariah, Elizabeth, Mary, Simeon, &c. or the ſinging ſuch poems as had been compoſed by others, with proper and extempore melody; or both. For as ſinging the praiſes of God in the Old Teſtament, by the Spirit of God, is called prophecying [x], ſo ſinging with the Spirit ſeems to comprehend both the poem and the tune, under the New; not only from the generality of the phraſe,

[s] Rom. xv. 14.
[t] Col. iii. 16.
[u] 2 Theſſ. iii. 15.
[w] Eph. v. 3.
[x] 1 Sam. x. 5, 6, 9, 12.

which

which leaves it open to be underſtood, either as to the matter or as to the muſic of the Pſalm, or as to both of them, being dictated by the Spirit; but from Eph. v. 18. where the apoſtle directs the Epheſians not to be drunk with wine (as the heathens were at their Bacchanalia), but to be filled with the Spirit. And that then, inſtead of giving vent to their mirth in the mad and exceſſive way in which the heathens did it at their idolatrous feaſts, they ſhould expreſs their joy by ſpeaking to one another in pſalms (thoſe of David, which contain matter of inſtruction, as well as many others, &c.), hymns (ſuch as only contain matter of praiſe), and ſpiritual ſongs, ᾠδαῖς πνευματικαῖς, ſongs of the Spirit, dictated by the Spirit (as the Χάρισμα πνευματικὸν, is the ſpiritual gift, or gift of the ſpirit [y]: and the Πνευματικὸς, which we tranſlate ſpiritual man [z], is the man that has ſome of the gifts of the Spirit), ſinging and making melody in their hearts to the Lord. For though melody is not expreſſed in the original, it is fairly implyed in ᾄδοντες καὶ ψάλλοντες, or ſinging, not only with their voice, but with their heart to the praiſe of the Lord. In ſinging pſalms and hymns perhaps the Spirit dictated the tune only; in the ſongs of the Spirit, both the poem and the

[y] Rom. i. 12.
[z] 1 Cor. ii. 15. iii. 1. Gal. vi. 1.

tune too. And perhaps this is the meaning of a text that ſeems to be like this [a]: "Let the "word of Chriſt dwell in you richly in all "wiſdom" (or in all that latitude of wiſdom and knowledge in which we, the apoſtles of Chriſt, have taught it, according to the word of wiſdom and knowledge communicated to us), "teaching and admoniſhing one another "in pſalms, and hymns, and ſpiritual ſongs" (ᾠδαῖς πνευματικαῖς, ſongs of the Spirit); ἐν χάριτι ᾄδοντες, we tranſlate it, ſinging with grace (which is very ſeldom, if ever, the ſenſe of χάρις in ſcripture), but which I believe ſhould be rendered, "with the gifts of the Spi-"rit in your hearts to the Lord." For that χάρις ſometimes ſignifies that particular favour which is called χάρισμα, or the gift of the Holy Ghoſt, in the ſcripture, is ſufficiently plain, Acts iv. 33. Rom. xii. 3, 6. 1 Cor. i. 4, 5. 2 Cor. i. 12, 15. xii. 9. Gal. ii. 9. Eph. i. 3, 6. iii. 16. iv. 6. 1 Pet. iv. 10. Zech. xii. 10. Heb. x. 20. I apprehend ᾄδοντες ἐν χάριτι, is the ſame with ψάλλοντες τῷ πνεύματι [b], and with the προσευχόμενοι ἐν πνεύματι [c]; and to underſtand the gift of the Spirit by χάρις here, is very agreeable to the phraſeology of the Jews, who, when the Hebrews render *eben*, grace, render it the ſpirit of prophecy. So Pſal. xlv. 2. "Grace is poured into thy lips;"

[a] Col. iii. 16.
[b] 1 Cor. xiv. 15.
[c] Eph. vi. 8.

the

the Chaldee paraphraſe is, "The Spirit of "prophecy is given to thy lips." And I find the ancients interpreted this very text in this ſenſe, Ἀπὸ χαρίσματος. διὰ τῆς ἀπὸ τῦ ἁγίυ πνεύματος δοθείσης χάριτος. And I am apt to think that this is the meaning of χάρις in the prayer St. Paul makes for thoſe whom he writes to in the beginning of all his epiſtles, except that to the Hebrews: he wiſhes the ſame to Timothy, who, though the ſon of a Jeweſs, yet having a Greek to his father, was begot by Paul in the uncircumciſion of his fleſh [d]; and of which Peter makes mention at the beginning of both his, and interprets it ſomewhat fuller; praying, or wiſhing, that "grace and peace may be multiplied unto "them:" that is to ſay, that theſe gifts which they, or ſome among them, had, might be increaſed and multiplied; either by an apoſtle's coming among them to impart them; or by their ſober, righteous, and godly converſation, and a right uſe of ſuch gifts as they had, and in ſuch a degree as they poſſeſſed them: for then, "to them who had ſhould "be given:" as, if they acted otherwiſe, "from "them ſhould be taken even that which they "already had." And this may ſerve to explain, why Paul and Peter ſo conſtantly uſe this wiſh or prayer, whilſt James, and John to the elect lady, do not. For Paul writing

[d] Acts xvi. 31.

to

to idolatrous Gentiles, and Peter to devout ones, converted to the faith (ſee the ſecond Eſſay), never fail to wiſh them thoſe gifts of the Spirit which were the proof of their being become the ſons or people of God; and then he wiſhes them peace with God, of which theſe gifts was a full proof they were admitted to, as well as the Jews (to whom juſtification and peace was firſt preached [e]): and that peace in their own minds and conſciences which neceſſarily flowed from a ſenſe of the other. If the reader ſhall be of opinion that I have thus eſtabliſhed the ſenſe of the word χάρις, in Col. iii. 16. to be the gift of pſalmody, the conſtruction of the place will be natural, and the ſenſe juſt and eaſy; and will run thus: that when they ſung pſalms, hymns, and ſongs of the Spirit, by the aſſiſtance of that ſpiritual gift that enabled them to do it; they ſhould not only ſing with their voice, to pleaſe themſelves or others; but with the warmeſt affections of their hearts to the praiſe of the Lord, from whom all theſe gifts and every other bleſſing came. Perhaps we have an inſtance of ſuch a ſong of the Spirit, Acts xvi. 25. And perhaps bleſſing, or giving thanks with the Spirit [f], was alſo a hymn of this ſort; being, it may be, the hymn of bleſſing, and of giving thanks (εὐλογίας καὶ εὐχαριστίας), which was often dictated by the Spirit, when the

[e] Acts x. 36. [f] 1 Cor. xiv. 16.

bread

bread and the cup of bleſſing were bleſſed: and which, the Spirit moving them often to compoſe on that occaſion, might perhaps afterwards be the reaſon of calling the bread and cup of bleſſing, the euchariſt.

3. Another inſtance is prayer; which is called [g], "Praying with the Spirit, and with "underſtanding;" and praying always with all prayer and ſupplication in the Spirit [h]; for the Spirit then helped their infirmities; for tho' they knew not what they ſhould pray for as they ought, yet the Spirit itſelf ſometimes makes interceſſion for them with groanings which cannot be uttered [i]: and praying in the Holy Ghoſt [k]. It was this gift of the Spirit, among other gifts of prophecy imparted to women in the church of Corinth, which gave riſe to that queſtion, whether a woman might not pray or prophecy in the church, with her head uncovered, as well as a man? The gifts of prayer and prophecy being common to the women as well as the men, the women thought theſe gifts gave them not only an equal right to pray or prophecy in the public aſſemblies as well as the men, but without their veil alſo. Though in this laſt they were miſtaken; for the apoſtle orders, that they ſhall pray or prophecy with their veils on; or, becauſe the gifts of

[g] 1 Cor. xiv. 14, 15.
[h] Eph. vi. 18.
[i] Rom. viii. 26.
[k] Jude 19, 20.

the

the Spirit did not take away the ſubjection of the women, of which the vail was the token [l]. In ſuch a prayer, no doubt, the matter, the order, and the expreſſions of the prayer were dictated by the Spirit, ſuch was the apoſtle's prayer, Acts iv. 24—31. ſuch likewiſe perhaps was Solomon's prayer at the dedication of the temple [m], the Levite's prayer [n], and Daniel's [o]; not to mention others. The only difficulty here is, whether it can be brought under the head of prophecying. I think it may, for the reaſons I have given, when I firſt entered upon that ſort of prophecying, which relates to ſpeaking in chriſtian aſſemblies, ſee p. 132. And though praying is diſtinguiſhed from prophecying, 1 Cor. xi. 4, 5. as prophecying is there ſpeaking directly to men, and praying is there addreſſing God; yet in the xivth chapter prophecying ſeems to me to include prayer; ſince every thing in that chapter ſeems to be included under prophecying, that, as I ſaid before, is ſpoken in an aſſembly of chriſtians under the immediate influence of the Spirit; and is to the edification, exhortation, or comfort of the aſſembly, as the apoſtle ſpeaks, ver. 2. and as prayer in a known tongue was. Accordingly prayer ſeems to me to be mentioned in this

[l] 1 Cor. xi. 3—17. ſee Locke in loc.
[m] 1 Kings viii. 12—62. [n] Nehem. ix. 6—38.
[o] Dan. ix. 4—20.

chapter, as one inſtance of prophecying, as ſinging is mentioned as another, ver. 14—18. and as a doctrine, a revelation, and an interpretation, are mentioned as others, ver. 26. and is oppoſed to praying, ſinging, teaching, exhorting, or uttering a revelation in an unknown tongue; in which a man might ſpeak to God, or his own ſpirit or underſtanding; but was a barbarian to the congregation, to whom he talked myſteries, or things not known or underſtood.

4. And for this reaſon I think interpretation of tongues, mentioned ver. 6. is included under prophecying in this xivth chapter; as an interpretation was turning that with readineſs, beauty, and propriety, to the edification, exhortation, and comfort of the aſſembly; which in him who ſpoke in a tongue unknown to the aſſembly was only for oſtentation, or conviction of unbelievers; or at beſt an act of ſome devotion to God, and for his own private edification. And the Holy Ghoſt diſtributed his gifts in ſuch meaſure and proportion, that he who had the gift or knowledge of a tongue, was not always able to interpret it readily and elegantly, whilſt another who ſtood by could; eſpecially if the prayer or diſcourſe that was to be interpreted was of any conſiderable length, in which caſe the interpreter muſt be aſſiſted with great judgment and a ſtrong memory: for which

reaſon

reaſon the apoſtle directs, that in caſe any one ſpoke in the church in an unknown tongue, that he ſhould pray that he might interpret; or, at leaſt, if he could not, that others who had that gift ſhould interpret for him. The gift of the Hebrew tongue was, perhaps, that which ſome of the Corinthians, who had the gift of tongues in the church of Corinth, chiefly uſed, it being the tongue in which the Old Teſtament was written. For which reaſon, if there was an interpreter, that is, one who could turn it readily and elegantly into Greek, it might be very properly uſed in the Corinthian church; as it had been in the Jewiſh aſſemblies in Ezra's time; when yet the people, after ſeventy years captivity, had diſuſed it. But if no interpreter was by, he who could ſpeak that tongue, or any other unknown to the church, was to keep ſilence [p]. I underſtand the gift of interpreting to be, the ability to interpret an unknown tongue with readineſs and elegance; becauſe it cannot be ſuppoſed otherwiſe a gift different from the gift of tongues itſelf. For no man that ſpeaks a tongue which he underſtands himſelf, but can, in ſome ſort, interpret it to him that does not underſtand it; though he may not be able to do it with propriety and beauty. And that he who had the gift of the tongue underſtood it himſelf, appears from ver. 4.

[p] 1 Cor. xiv. 27, 28.

for,

or, ſays the apoſtle, "he that ſpeaketh in an unknown tongue edifieth himſelf;" ſee alſo ver. 11, 14, 28.

But there were not only apoſtles, and prophets of the higher and lower orders in the church, but teachers [q]: and paſtors and teachers are ſaid to be among thoſe to whom Chriſt gave gifts; or whom he filled and qualified for their work, after he had aſcended up on high [r].

I take paſtors and teachers [s] (or doctors, as the word διδάσκαλοι is rendered, Acts xiii. 1.) to mean the ſame thing: and that one is but a metaphorical name to denote the ſame miniſtry, which the other does in its natural ſignification. For the very character of a paſtor after God's own heart, is to feed his people with knowledge and underſtanding [t]. For which reaſon teachers are here ſet but as exegetical, to ſhew us more fully the meaning of paſtors. And for that reaſon paſtors are omitted in 1 Cor. xii. 28. and Rom. xii. 7. (which may be conſidered as parallel places), and teachers only mentioned. And I believe it will be very difficult to find any ſenſe of paſtors, agreeable to ſcripture, diſtinct from teachers, that will be at the ſame time alſo diſtinct from apoſtles, prophets, evangeliſts, and other ſpiritual men mentioned in ſcripture.

[q] 1 Cor. xii. 28.
[r] Eph. iv. 10, 11.
[s] Ibid. ver. 11.
[t] Jer. iii. 15.

Now

Now as far as the Spirit's teaching paſtors or teachers, may be ſuppoſed different from the illumination of the apoſtles, to whom was given the word of wiſdom and knowledge; it muſt either conſiſt in a lower degree of the knowledge of the chriſtian ſcheme; or elſe, which I ſhould rather think, in giving them a very clear view and full aſſurance of it (in which ſenſe Mr. Locke underſtands faith, πίστις, in his paraphraſe and notes on 1 Cor. xii. 9.), and a peculiar aptneſs to teach others, what they thus knew themſelves: and ſo may perhaps be only teaching the true method and art of teaching; and enabling them to uſe it, in delivering what they had learnt of the chriſtian ſcheme from the apoſtles and others, with the aſſurance that became doctors and teachers; and perhaps it is this gift that St. Paul refers to, when he tells Timothy, that if any man among the Epheſians (ſome of whom had received this grace according to the meaſure of the gift of Chriſt [s]), he muſt, among other qualifications, be a διδακτικὸς, apt or fit (by this gift) to teach [t]. And I the rather incline, I confeſs, to this opinion, that the gift of teaching was only an aptneſs to teach others, becauſe the evangeliſt, who are ranked before paſtors and teachers [x], do not ſeem to have had any reve-

[s] Eph. iv. 7.
[t] 1 Tim. iii. 2.
[x] Eph. iv. 11.

lation

lation of doctrines, much leſs of the whole ſcheme of the chriſtian doctrine made to them; but to have received their knowledge from others; namely, the apoſtles. For Timothy was to hold faſt the form of ſound words which he had heard of Paul [y]; and to continue in the things which he had learned, and had been aſſured of (from) knowing of whom he had learned them [z]: and the things which he had heard of Paul before many witneſſes, he was to commit to faithful men, who ſhould be able to teach others [a].

To others the Spirit taught the uſe of tongues and languages, that they might be able to teach people of different nations [b], and convince unbelievers; or, as St. Paul expreſſes it, to be for a ſign to them [c]. And theſe were either more or fewer, as the Spirit ſaw fit. For Paul tells the Corinthians, that he ſpake with more tongues than them all [d]. This was a gift which none of the prophets under the Old Teſtament ever had any thing that reſembled; but was entirely reſerved for chriſtians under the New. By this gift the ruins of the world were repaired, and its face renewed. When mankind was of one ſpeech,

[y] 2 Tim. i. 13 [z] Ibid. iii. 14.
[a] Ibid. ii. 2. See the ſecond Eſſay.
[b] Acts ii. 4. [c] 1 Cor. xiv. 22.
[d] Ibid. ver. 18.

inſtead of uſing it to communicate their thoughts to one another for the glory of God (who had ſo lately, in his juſt judgement, deſtroyed the world), and for their own mutual benefit; they made it ſubſervient to the very worſt deſigns, both againſt God and themſelves. A tower was to be built to encourage them in their wickedneſs, and protect them againſt the future judgements of heaven; if it was not to be an high place for worſhip to falſe gods. Since they did not care to retain God in their thoughts, he gave them up to their own inventions. He confounded their language, probably by giving them different tongues: firſt to defeat their vain attempt; and then, by the loſs of that language, in which the knowledge of the true God was preſerved (in the family of Shem), to give the world up to the worſhip of idols. By this gift of tongues God calls back the nations from their idolatry (in which he had ſuffered them to continue for the ſpace of two thouſand years), to the knowledge of himſelf, as the only true God, and of Jeſus Chriſt, as the only Mediator between God and man: ſpeaking in their own language to every creature under heaven. And thus by the Spirit he renews them in knowledge after his own image; creates them again in righteouſneſs and true holineſs; and begets them

to

to a lively hope, as the reward of their obedience to his call.

Helps and governments are likewiſe mentioned among the other gifts and diſtributions of the Spirit [e]; and ſeem to imply an illumination, from which they acted. By helps may be underſtood deacons. For ἀντιλαμβάνεσθαι, whence the word helps (ἀντιλήψεις) comes, ſignifies to take care of, or aſſiſt others. And deacons were firſt inſtituted both to help the apoſtles, in eaſing them of the care of diſtributing to the poor; and to help the poor, by applying themſelves more particularly to their relief; which the apoſtles found they could not do, without omitting the more material parts of their work [f]. What favours this opinion too is, that the apoſtles propoſed to the multitude of the diſciples, to chuſe men into that office, that, among other qualifications, were full of the Holy Ghoſt. And, if I miſtake not, we find the gift fitting chriſtians for this ſort of miniſtry, mentioned among ſome of the gifts of the Holy Ghoſt, Rom. xii. 7. "Or miniſtry, let us wait on "our miniſtering," εἴτε διακονίαν, ἐν τῇ διακονίᾳ. If it had been rendered, "ſerving, let us wait "on our ſerving," as it might; it would perhaps have carried the reader at firſt ſight back to the inſtitution of deacons [g], where the

[e] 1 Cor. xii. 28.
[f] Acts vi. 2, 3.
[g] Ibid. ver. 2.

apoſtles propoſe that office, becauſe it was not fit for them to leave the word of God, and ſerve tables, διακονεῖν τραπέζαις· Or if διακονία ſhall be thought a more general word here, and to ſignify any miniſtry in the church, as ſome take it to be; or the miniſtry of an evangeliſt in particular, as Dr. Whitby thinks [h]; an evangeliſt having a miniſtry aſcribed to him in ſcripture (as Eph. iv. 11, 12. and 2 Tim. iv. 5. and ver. 11. if Mark ſhall be thought an evangeliſt in the ſame ſenſe that Timothy was); he will at the ſame time be apt perhaps to think, as Dr. Whitby does, that the gifts of the Holy Ghoſt, fitting a man for the office of a deacon, are referred to, ver. 8. "He that giveth (that is, out of the "fund of the church), let him do it with ſim-"plicity" (or liberality), as (ἐν ἁπλότητι) ſhould be rendered, and is accordingly rendered, 2 Cor. viii. 2. and in other places. And he that ſheweth mercy (that is, to the ſick, impotent, ſtrangers, or orphans, perſons in greater diſtreſs than the poor), with chearfulneſs. And ſo St. Peter, ſpeaking of ſeveral gifts of the Holy Ghoſt, ſays yet more unexceptionably to our purpoſe [i], "If any man miniſter (as "a deacon, εἴ τίς διακόνει), let him do it as of the "ability (or with the gifts of prudence) that "God giveth." For having juſt before ſpoken of

[h] See Dr. Whitby in loc. [i] 1 Pet. iv. 10, 11.

charity

charity and hoſpitality [k], or miniſtering, or aſſiſting others out of what was their own. he here ſpeaks of miniſtering to others with ability out of the fund of the church. Now I ſuppoſe that it was the more neceſſary, that the deacons at that time ſhould not only have ſome gifts of the Holy Ghoſt, but be full of them; that ſo none might thruſt themſelves among the chriſtians, purely to partake of the community of goods that was then among them: and that no perſon, amidſt that vaſt multitude of diſciples, under a pretence of the largeneſs or the wants of their families, might have a greater ſhare out of that fund of the church, than was proper for their caſe; and might at the ſame time have that which was ſufficient for it. This latter caſe gave occaſion to the appointing deacons: they being appointed upon a complaint of the Grecians againſt the Hebrews, that their widows were neglected in the daily diſtributions [l]. And perhaps there would have been a great many of the poorer ſort, that would have joined themſelves to the church, before the deacons were appointed, purely to partake of the community of goods, and live in an idle ſlothful way, had it not been for the dread that fell upon them on finding Ananias and Sapphira ſtruck dead by Peter, for a cheat, about this community of goods; though ſomething dif-

[k] 1 Pet. iv. 8, 9. [l] Acts vi. 1, 2, 3.

ferent in its kind. And this ſeems to me to be hinted by St. Luke [m], on the occaſion of the death of the Ananias and Sapphira: for he ſays, "fear came upon the church, and upon "as many as heard theſe things." But of the reſt (or of thoſe that were not of the church), though they magnified them, or had a high reverence or awe of perſons, that could ſtrike ſuch offenders dead; yet durſt they not (for that very reaſon) join themſelves to them, only in order to partake of that community.

Perhaps too by helps may be underſtood thoſe who uſed to be the meſſengers ſent by the churches to the apoſtles, or to other churches; or it may be the apoſtles meſſengers to the churches, on the ſeveral meſſages they had to ſend to them, or enquiries they had to make about them; and who were conſequently great and neceſſary helps to them in this part of their work; as they alſo were to the churches where they were ſent; and who conſequently wanted great degrees of prudence in managing that work. St. Paul uſed Mark, Luke, Timothy, Eraſtus (who are ſaid to be two of them that miniſtered unto him [n]), Titus, Epaphroditus, Silas or Silvanus, Soſthenes, Epaphras, Oneſimus, Tychicus, Creſcent, and others, on ſuch occaſions. And ſome of theſe he ſeems to call the meſ-

[m] Acts v, 11. 12. [n] Ibid. xiii. 1, 2.

ſengers

ſengers of the churches, and the glory of Chriſt [o]. Epaphroditus is expreſſly called the meſſenger of the Philippians by St. Paul, in his epiſtle to that church [p]. But though theſe perhaps may be called helps, from their aſſiſting the apoſtles and the churches, in going on their errands reſpectively; yet I ſee no foundation to ſuppoſe helps to have been deacons; or to ſuppoſe the buſineſs of helps, in this ſenſe of the word, any part of the office of a deacon; that office having been appointed purely for the care of the poor: and the characters given of a deacon, 1 Tim. iii. 8—14. belonging to them as ſuch.

I am likewiſe inclined to think, that evangeliſts may be ſome of theſe helps in the laſt ſenſe of this word (if helps in this laſt ſenſe of the word were not all of them evangeliſts), whoſe buſineſs it was to ſet in order the things that were wanting, or left undone by the apoſtles: for which purpoſe Paul ſent Timothy to the Theſſalonians [q], where Paul had been once; and for which purpoſe he alſo left Titus in Crete [r], where Paul had been then once alſo; and Timothy at Epheſus [s], where Paul had been twice. And Timothy and Titus were to ſet thoſe unfiniſhed things in order; not by a revelation made to them-

[o] 2 Cor. viii. 23.
[p] Phil. ii. 25.
[q] 1 Theſſ. iii. 2.
[r] 1 Tit. i. 5.
[s] 1 Tim. i. 2.

ſelves, but according to the form of ſound words they had heard from the apoſtles [t]; that is, the directions given them when the apoſtles left or ſent them [u]; or that the apoſtles ſent them by letter afterwards: of which we have two remarkable inſtances in St. Paul's epiſtles to Timothy and Titus. I apprehend this to have been the work and duty of an evangeliſt, and not the converting heathens, founding churches, or teaching them: for we are not built on the foundation of the evangeliſts, but of the apoſtles and prophets. Apoſtles and prophets, indeed, are foundation-ſtones in the temple of God; but evangeliſts are no more than pillars in it [w]. Evangeliſts are therefore placed after apoſtles and prophets, though before teachers; their work being to finiſh and perfect that in many churches, with power and authority, which the teacher was to do in one way, but in one church. And as thoſe ſeem to me to be miſtaken, who think the evangeliſts were ſent to found churches; ſo I think thoſe more ſo, who imagine that they, or any of them that attended St. Paul (for we do not know when

[t] 2 Tim. i. 13. iii. 14. ii. 2.

[u] 1 Tim. i. 3. Tit. i. 5.

[w] 1 Tim. iii. 15.——I muſt refer the reader to Dr. Clarke's Sermon on Mal. xvi. 18. for a true explication of this text. It would be too great a digreſſion to go into the particular conſideration of it here.

Philip

Philip became an evangeliſt, or how he acted as ſuch); or that Timothy and Titus in particular, were ſettled biſhops, or preſbyters in any church, or over any number of churches, in Aſia or Crete; ſince the fixing them any where is inconſiſtent with their travelling about with the apoſtles, and being ſent by them every where, as occaſion required. And they were ſo ſent by them, not only before they preſided over theſe churches, but afterwards. For St. Paul ſends for Timothy to come to him to Rome, in his laſt impriſonment [x], after he is ſuppoſed to be biſhop of Epheſus. Nor was Timothy then at Epheſus. For he ſays to Timothy, "Tychicus "have I ſent to Epheſus [y];" which he could not ſay to Timothy, if Timothy had been at Epheſus at that time: he would rather have ſaid, "Tychicus have I ſent to thee;" as he ſays on a like occaſion to Titus: "When I "ſhall ſend Artemas or Tychicus to thee, be "diligent to come unto me unto Nicopolis [z]." And he alſo ſays [a], "And how much he "(Oneſiphorus) miniſtered unto me at Epheſus, thou knoweſt." Beſides, if Timothy had been biſhop of Epheſus, would Paul have beſought him to have ſtaid there, as he ſays he did [b]? He would rather have charged him

[x] 2 Tim. iv. 21.
[y] Ibid. ver. 12.
[z] Tit. iii. 12.
[a] 2 Tim. i. 18.
[b] 1 Tim. i. 3.

to

to have ſtaid there, if we could ſuppoſe Timothy's backwardneſs to do his known duty had wanted any ſpur; which, indeed, is not to be ſuppoſed of ſo diligent a miniſter of the church of God. Farther; Paul had Titus with him at Epheſus, after Titus is ſuppoſed to have been biſhop of Crete; as may be gathered from 2 Tim. iv. 10. though he was juſt at that time departed (in all probability ſent by St. Paul) not to Crete, but to Dalmatia, (ibid.) which was a great many hundred miles the other way.

And as to governments, which perhaps is called ruling, or he that rules (ὁ προϊσάμενος [e]): and the perſons who had this gift, the rulers and chriſtian elders (προεσῶτες [d]); and thoſe who are over you (προϊσάμενοι [e]); and the guides (ἡγούμενοι [f]): It may ſeem to be the illumination of their minds by the Spirit, with prudence to propoſe proper methods to the ſeveral churches, for their better conduct and management on all occaſions; and the chriſtians themſelves, with prudence to ſee, that what was ſo propoſed was right, and with humility to comply with it; or, at leaſt, a great aſſiſtance of the Spirit to their thoughts, debates, and conſultations on ſuch occaſions. An eminent inſtance of which we have in the caſe of appointing the deacons: the apoſtles

[e] Rom. xii. 8.
[d] 1 Tim. v. 17.
[e] 1 Theſſ. v. 12.
[f] Heb. xiii. 17.

propoſing

propoſing it from wiſe reaſons, that they ſhould be choſen (an inſtance of prudence that perhaps will be thought ſuperior to a parcel of illiterate fiſhermen), and the church immediately falling in with it, without the leaſt debate or contention; and no doubt of it, chuſing men peculiarly fit for the purpoſe. This ſeems to be plainly hinted, ver. 5. inaſmuch as ſome of thoſe who are appointed deacons, are Grecians (as appears from the termination of their names, and particularly Nicolas, who is ſaid to be a proſelyte of Antioch), to give the greater aſſurance and ſatisfaction to the complainants, who were Grecians, that their complaints ſhould be redreſſed; though the apoſtles do not ſeem to have propoſed that to the multitude, as one of the qualifications of the perſons they ſhould chuſe. And to this perhaps may all the directions alſo be referred, that St. Paul gives to the churches to whom he writes, for their conduct and management; and their compliance with thoſe directions, particularly his directions to the Corinthians about praying and prophecying with the head covered or uncovered, and about the preference and exerciſe of the gifts of the Holy Ghoſt: and on ſome of thoſe advices he appeals to them: "If any man among "you think himſelf a prophet, or ſpiritual, "let him acknowledge, that the things I "write unto you are the commandments of "the

" the Lord [g]." And perhaps this may help us to explain thoſe texts, which ſpeak of counting the elders that rule well worthy of double honour [h]; knowing them which are over you in the Lord (προϊσαμένες ὑμῶν), and to eſteem them highly in love [i]; and of remembering or obeying (which word however is not always the ſenſe of the Greek word πείθεσθε) them that have the rule over you (τοῖς ἡγεμένοις), and ſubmitting yourſelves [k]; as the younger are to ſubmit (or pay reſpect and deference) to the elder: or, as we are all to be ſubject one to another; or to be clothed with humility. All which texts perhaps mean no more than that they ſhould be of a yielding temper; and that, when prudent methods were propoſed to them, they ſhould be ready to fall in with them, where the prudence of thoſe methods plainly appeared; and not to thwart them from a perverſe, ſour, and untractable ſpirit. This, at leaſt, we may be pretty ſure of, that the προϊσάμενοι ἐν Κυρίῳ [l], which we tranſlate " thoſe that are over you " in the Lord," does not ſignify any fixed miniſters, rectors, or Biſhops; ſince we find no trace of any in that church; either in the addreſs of the epiſtle, 1 Theſſ. i. 1. as there is in that to the Philippians, chap. i. 1. nor in

[g] 1 Cor. xiv. 37.
[h] 1 Tim. v. 17.
[i] 1 Theſſ. v. 12, 13.
[k] Heb. xiii. 7, 17.
[l] 1 Theſſ. v. 12, 13.

the

the ſalutation, 1 Theſſ. v. 26. And ſince we find the brethren are charged to do thoſe things which muſt be ſuppoſed to have been the office of the biſhop, rector, or preſbyter, if there had been any ſuch; namely, "to "warn the unruly, comfort the feeble-mind-"ed, ſupport the weak; to withdraw from a "diſorderly brother, and to note or mark "him, and yet to admoniſh him[m]." So that the very *admoniſhing* which was performed by thoſe that were over them, and for which they were to eſteem them highly in love, was but what the brethren could do; and therefore can here only ſignify ſome gift of the Holy Ghoſt, by which the brethren who had this gift in this church performed ſome of the miniſtrations in it, as we have ſeen already they did in other churches, and ſhall ſee, by and by, they did in almoſt all of them: and therefore the προϊσταμένοι muſt here denote ſome who had ſome or other of thoſe gifts, and perhaps thoſe of ruling, in the ſenſe I have explained it. The ſame may perhaps be ſaid of the ἡγεμένοι[n].

I cannot but have a very mean opinion of writers who will put on the appearance of aſſurance and certainty, that they may carry the guiſe of perfect knowledge and judgement to the bulk of their readers, in points where they are far from being at that certainty which

[m] 1 Theſſ. v. 14. [n] Heb. xiii. 7, 17.

they affect ſo much to be thought to have: and every one muſt have a much worſe opinion of thoſe who give themſelves this air only to ſerve party or private views. The firſt proceeds from a degree of pride, to which human nature is more eaſily carried; whilſt the ſecond ariſes from a degree of diſhoneſty, that has been contracted by lower acts of it, repeated from time to time, till it is grown habitual, and ends in venturing on this high injury to mankind. The firſt moral virtues of a writer are to diveſt himſelf of theſe enormous paſſions; to ſearch for truth alone, and to propoſe it to his reader, with that degree of evidence and certainty, or of doubt and difficulty, which it has in his own mind. Conſidering himſelf as accountable to God, for miſleading any man by the ſuperiority of his talents; and as accountable to his reader, for the inſolence of endeavouring to impoſe on him, by means of any real or imagined advantage he has over him. If theſe virtues were practiſed by every writer, we ſhould receive more profit from the beſt, and leſs hurt from the worſt, than we now reap from either of them; and writing would then be in the beſt ſtate that this ſtate of imperfection will allow. Upon theſe conſiderations, I think myſelf bound to acquaint my reader, that though what I have writ on the two laſt gifts of the Spirit, namely, helps and κυβερνήσεις (which

(which our tranſlators render governments), may ſeem plauſible to him, as it has to me; yet that I am under a good deal of uncertainty about them. I think myſelf bound to give him this notice, that ſo he may uſe a more than ordinary care and attention whilſt he conſiders what I have ſaid on thoſe two heads. I will expreſs the ſtate of my thoughts about them as fully as I can, in order to give him the beſt aſſiſtance I am able in forming his own.

The words helps and governments (ἀντιλήψεις καὶ κυβερνήσεις) occurring in no other place but 1 Cor. xii. 28. and there without much connection: and the words προϊσάμενοι, προεστῶτες, ἡγούμενοι (which may be thought words of the ſame import with governments, and have been generally underſtood ſo), but ſeldom; and not always in one ſenſe; and theſe laſt occurring with little more connection than the two firſt; and being all of them words of a pretty general and indetermined meaning, I have interpreted all of them agreeably to what I thought the ſtate of things in the apoſtolic age, as they are hinted here and there in ſcripture, required; and to facts, which I found in the acts and epiſtles of the apoſtles, correſponding to that ſtate of things.

The ſtate of the church wanted gifts of the Holy Ghoſt to qualify deacons, meſſengers,

gers, evangeliſts, and rulers or adviſers, for thoſe functions and ſervices; as well as gifts to fit teachers, inferior prophets, ſpeakers of languages, or interpreters, for theirs; and it is plain in ſcripture, that ſome had gifts of the Spirit to qualify them for the former, as well as the latter of theſe functions, in the church. Thus far I am clear in my opinion. I confeſs too I imagined it pretty natural, that in 1 Cor. xii. where the gifts of the Spirit ſeemed at firſt to me to be enumerated, thoſe which qualified perſons to be deacons, evangeliſts, and rulers, ſhould be mentioned as well as others. At leaſt, I thought theſe words would give me occaſion to conſider thoſe gifts, which it was neceſſary for me to conſider, if I would anſwer my deſign, and conſider every one of them that occurs in ſcripture. For theſe reaſons therefore I choſe to treat of theſe gifts of the Spirit, as if they were couched under the words, helps and governments. I likewiſe choſe to conſider κυβερνήσεις in the ſenſe our verſion gives it, to ſhew how far a ſcheme to ſupport power, in ſome in the church, over the body of the reſt of the church, can be carried from ſcripture with any fair appearance from this word, or words in ſcripture that may be thought to ſupport this ſenſe of that word, even by thoſe who have the greateſt temptations to carry it the fartheſt. And in theſe views, what I have

have ſaid on theſe two heads, I have ſaid with the greateſt candor, as things appear to me; and have carried them as far as the neceſſity of things, from the ſtate the church was then in, or correſponding facts in ſcripture, will bear, according to the beſt of my apprehenſion. And if this ſenſe I have given of κυβερνήσεις (governments) ſhall be thought to be the true one, from the grounds of interpretation which I have mentioned, as inducing me to treat of it in that ſenſe; I muſt obſerve, that this gift, as here underſtood, to ſignify the ſkill of propoſing proper expedients, and offering proper inſtructions or advice to the body of the ſeveral churches, on occaſions that occurred, ſeems to have been chiefly, if not ſolely, given to the apoſtles; or, at leaſt, that I do not find any inſtance of this gift being exerciſed by any but the apoſtles, either immediately, or by the means of others; to whom the apoſtles gave directions, by virtue of this gift.

But I muſt acquaint my reader, that, notwithſtanding all I have ſaid, I cannot think this a certain way of interpretation. For it is very poſſible to find out a ſcripture ſcheme, which may ſuit a general indeterminate word in ſcripture, and yet not to be the preciſe meaning of that word, as uſed in that particular place. To fix that, we muſt always be able to ſhew, that the idea, which we annex

to that word, is that which was preſent to the mind of the ſacred writer, when he uſed it in the place that is under our conſideration. It would be happy for us, if the interpreters of ſcripture would always conſider this. The ſcripture would not be ſo often expounded from what is called the analogy of faith (too commonly the ſyſtem of the interpreter, taken up from the ſchemes of divines, and not from ſcripture) but from the context; which will not eaſily ſuffer a man to be deceived, where it can be traced, if it be carefully attended to; and where it cannot, it will do us no harm to be very modeſt. And though this method will give interpreters a great deal more trouble, and make leſs ſhew; it will, however, be infinitely more uſeful to thoſe they inſtruct, and will ſerve to keep up that heſitation in themſelves that becomes learned men in doubtful caſes, as much as aſſurance does in thoſe which are clear and plain.

Now if I caſt my eye to the context of the place where theſe words are uſed, I ſhould be led, perhaps, to underſtand them otherwiſe than I have done, notwithſtanding all I have ſaid to ſupport the ſenſe I have taken them in. The apoſtle begins the xiith chapter of the 1ſt epiſtle to the Corinthians, as he does ſeveral others in that epiſtle, in a manner that ſhews it is an anſwer to ſome queſtion they had put to him: "Now as concerning ſpiritual gifts,"

it

it ſhould be rendered, "men," (πνευματικῶν), as it is tranſlated chap. ii. 15. xiv. 37. It is very probable that the queſtion might be, which of ſuch and ſuch ſpiritual men, or of men endued with ſuch and ſuch ſpiritual gifts, were to be preferable in their aſſemblies. The apoſtle ſeems to anſwer the queſtion by ranking them in the order he does: but he at the ſame time reproves their ſtrife and emulation about them: and cautions them againſt it, by aſſerting, that they are all from one Spirit, one Lord, and one God, ver. 4, 5, 6. by letting them know that theſe gifts are given for edification, and not for oſtentation and ſhew, ver. 7. 15; and afterwards by putting them in mind, that their church, by the Spirit, was made one body, ver. 13; and that, as there was no ſchiſm in the natural body, on account of members that were more or leſs honourable; but all rejoiced in the functions of all, whether of greater or leſs honour, ver. 14—27; ſo ought it to be in the church, where there was a diverſity of higher and lower gifts, yet all were for the uſe of the body of Chriſt, ver. 27—30. Now as this is the occaſion on which St. Paul enumerates ſeveral gifts of the Spirit in the 8th, 9th, and 10th verſes, and on which he continues the thread of his diſcourſe to the end of the chapter; methinks it can ſcarcely be ſuppoſed, that he would mention any gift in the 28th and 29th

verſes, which he had not enumerated in the 8th, 9th, and 10th verſes, that relate to deacons, evangeliſts, or rulers. I ſhould likewiſe think, that St. Paul would obſerve pretty nearly the ſame order, when he comes to repeat them in the ſame chapter, and in the very ſame argument, three times. Now helps and governments are the ſixth and ſeventh gifts in his ſecond liſt, if I may be allowed to call it ſo, ver. 28. And the ſixth, ſeventh, eighth, and ninth gifts in his firſt liſt are, prophecy, diſcernment of ſpirits, divers kind of tongues, and interpretation of tongues. None of theſe will ſuit the gifts of deacons, evangeliſts, or rulers: and the four laſt gifts in the third liſt, ver. 29. are workers of miracles, gifts of healing, ſpeakers with tongues, and interpreters; which will not ſuit deacons, evangeliſts, and rulers, any better than the four laſt gifts in the firſt liſt do. In this view, what is moſt likely to be the meaning of theſe two words will be, the inferior prophets, and diſcerners of ſpirits. And it cannot be denied, that he who aſſiſted the public aſſemblies with the gifts of lower prophecy, was not (as things then ſtood) an help, in the ſtricteſt acceptation of the word: ſince public devotions, ſuch as exhorting, praying, ſinging in the Spirit, and judging of thoſe performances (ſo neceſſary for their edification in ſome caſes), could not have been performed in many churches

without them, (perhaps ſcarce in any), as we ſhall ſee more fully under the ſecond head. And Lightfoot ſhews, that κυβερνήσεις (conſidering how it is uſed by the Septuagint in the places where it occurs), may ſignify diſcerners of ſpirits. And then, indeed, theſe three liſts of gifts will agree; as may be ſeen in the following

TABLE.

1 Cor. xii. ver. 8, 9, 10. Δίδόλαι	ver. 28. ὓς μὲν ἔθετο	ver. 29, 30. μὴ πάντες
1. Λόγος σοφίας, [a] the word of wiſdom.	1. Πρῶτον ἀποστόλους, apoſtles.	1. Ἀπόστολοι, apoſtles.
2. Λόγος γνώσεως, [b] the word of knowledge.	2. Δεύτερον προφήτας, prophets.	2. Προφῆται, prophets; that is, ſuch prophets as were at the ſame time apoſtles.
3. Πίστις, [c] faith.	3. Τρίτον διδασκάλους, teachers	3. Διδάσκαλοι, teachers.
4. Χαρίσματα ἰαμάτων, the gifts of healing [d].	4. Ἔπειτα δυνάμεις, miracles.	4. Δυνάμεις, workers of miracles.
5. Ἐνεργήματα δυνάμεων, the working of miracles [e].	5. Εἶτα χαρίσματα ἰαμάτων, healing.	5. Χαρίσματα ἰαμάτων, healing.
6. Προφητεία, [f] prophecy.	6. Ἀντιλήψεις, [h] helps.	6. Γλῶσσαις λαλοῦντες, [l] ſpeakers of tongues.
7. Διακρίσεις πνευμάτων, [g] diſcerning of ſpirits.	7. Κυβερνήσεις, [i] governments.	
8. Γένη γλωσσῶν, divers kinds of tongues.	8. Γένη γλωσσῶν, [k] diverſities of tongues.	7. Διερμηνευταὶ, interpreters.
9. Ἑρμηνεία γλωσσῶν, the interpretation of tongues.		

highest rank of prophets, see the second Essay.

e By πίστις, Mr. Locke here understands such a full persuasion of the truths which the teacher taught, as enabled him to speak with the assurance and authority that became a teacher or a doctor. (Locke in loc). And that faith stands for a firm persuasion or assurance, may be seen in many other places; see 1 Cor. xiii. 2. Matt. xvii. 20. Mark iv. 40. Luke xvii. 6. Rom. xiv. 22, 23. James v. 15.

d Gifts of healing, ver. 30. may signify the gifts that were beneficial to mens bodies, as teaching was to their minds; and might, perhaps, be exercised on the illuminating prayer of faith. The reason of the gift of healing being given may have been, 1. That it had been sometimes given to prophets under the Old Testament. 2. That it was beneficial. 3. That it was necessary to cure the distemper inflicted by the power of the apostles in the exercise of discipline in the church.

e Working of miracles being distinguished here from the gifts of healing, may signify something that implies a greater power; as raising the dead; laying storms; turning water into wine; feeding multitudes with a small quantity of provisions, &c. These two gifts are evidently transposed in the three lists.

f By προφητεία here may be understood, that lower sort of prophecy, of which St. Paul chiefly treats, 1 Cor. xiv. and which I have considered as branched out into lower revelations, exhorting, praying, and singing in the Spirit. Though I apprehend the same word, namely, προφητεία, Rom. xii. 6. and Eph. iv. 11. means the higher sort of prophecy; it standing there before the gift of teaching; whereas here it is placed after it.

g As prophecy takes in lower revelations, exhortation, praying, and singing in the Spirit: so perhaps διακρίσις πνευμάτων may signify "two or three at a time, and let the others judge" (or discern), διακρινέτωσαν. Where judging, or discerning, follows prophecying, as διακρίσεις πνευμάτων follows προφητεία here; see also 1 Cor. ii. 15. where the spiritual man is said to judge, or discern, even the things revealed by the higher prophets.

h ἀντιλήψεις, in the second list (helps) may answer to prophecy; inasmuch as those who had the gift of lower prophecy were the persons that chiefly assisted, or helped the christians in the public devotions.

i κυβερνήσεις stands here, as I suppose, for discerners or triers of spirits.

k Perhaps the apostle makes γένη γλωσσῶν, in the second list, answer both to tongues and to the interpretation of tongues in the first.

l And perhaps γλώσσαις λαλοῦντες, in the third list, may comprehend prophecy, discernment of spirits, and the gift of tongues in the first list; inasmuch as these were generally the subjects those spoke of who had the gift of tongues. For we may always observe, throughout the history of the Acts, that those who had the gift of tongues prophecied, or spoke, the wonderful things of God, or magnified God: and St. Paul, in the xivth chapter, seems to intimate, that at least many of those who had the gift of tongues, could prophecy, in the sense I have explained it; because he bids them prophecy rather than use the gift of tongues. St Mark uses the gift of tongues even in something a larger sense than this; and puts it for all the illumination which was ever uttered by the gift of tongues, Mark xvi. 17. as is plain from his not mentioning any other gift of illumination there. St. Paul places this gift last, except the interpretation of tongues, because it was of the least use and benefit in the church, 1 Cor. xiv. 19—23; and in order to beat down the folly of the Corinthians, who prided themselves so extravagantly in it.

And I ſhould apprehend, lower prophets, and diſcerners of ſpirits, were what St. Paul deſigned by theſe two words; the rather, becauſe, as in the reſt the liſts agree pretty well, ſo I ſhould think that they ought to be interpreted in ſuch a manner as to ſhew they agree in theſe two alſo: for it would be very odd to find the five firſt gifts and the laſt the ſame in all the liſts, and to find the ſixth, ſeventh, and eighth to differ. And I ſhould yet ſtill incline to this laſt ſenſe of theſe words the more, becauſe then there will be no gift mentioned, in theſe three parts of the chapter, but what belonged either to their great apoſtle, or was common to ſeveral members of that church; which is what one would expect on this occaſion: and perhaps that is the reaſon why he ſpeaks of theſe gifts and not of ſome others; and why particularly he does not ſpeak of ſuch as fitted men to be deacons, evangeliſts, and rulers. It may be they had no deacons or rulers among them; perhaps no evangeliſts had as yet been ſent to them: or it may be, the gifts that fitted a man for a deacon or ruler being not the gifts they valued, as not being for oſtentation or ſhew; and that of an evangeliſt not belonging to any one in that church: thoſe were not the gifts they had any conteſt about; and therefore St. Paul ſaid nothing about them. On the other hand, it is likely that the

reaſon

reaſon why he mentions ſome of thoſe gifts, as the gift of healing and miracles, which are averred to be gifts of the Spirit, though they were wrought by the Spirit, is, that theſe were ſome of thoſe gifts which the Corinthians had ſtrife and emulation about. For it was not any ways pertinent to his deſign, to perſuade them againſt a ſchiſm or contention about gifts, concerning which they did not contend; but againſt a ſchiſm and contention concerning thoſe gifts about which their paſſions were the ſtrongeſt. For we are to conſider St. Paul as writing an epiſtle to men who had theſe gifts of the Holy Ghoſt, and as writing to them in this place not to contend with one another about them; and not as writing a treatiſe of theſe gifts, to inform thoſe who had not thoſe gifts what they were.

And as to ἀντιλήψεις (helps) in particular, I muſt confeſs, it would be ſomewhat extraordinary if it ſhould ſignify evangeliſts; becauſe then evangeliſts, who appear, in the nature of their office, and by the place St. Paul aſſigns them, Eph. iv. 11. to be the third rank of miniſters in the church, would here ſtand the loweſt except two; and governments alſo, a gift of great conſequence to the church, as it ſignifies prudence to propoſe or adviſe on emergencies, would come the laſt but one, and ſtand after the gifts of healing.

And

And that I may likewiſe ſpeak my mind freely about the other words uſed in ſcripture, which have been generally thought to be of the ſame ſignification with governments, and which I have therefore brought to ſupport that rendering of the word κυβερνήσεις which our tranſlators have given it, namely, προϊςάμενοι, προεςῶτες, ἡγεμόνοι; I muſt own, that though theſe words may be brought to ſupport our rendering of the word κυβερνήσεις by the word governments, agreeably to facts that we find in other places of ſcripture, and to the general ſenſe of κυβερνήσεις, abſtracted from its context; yet theſe words have much leſs force with me to that purpoſe when I conſider them diſtinctly in the ſeveral places where they occur.

Thus to begin with ὁ προϊςάμενος, Rom. xii. 8. when St. Paul had ſpoke of the gifts of prophecy, miniſtry, teaching, and exhortation, ver. 6, 7. and in part of the 8th verſe, he adds, "He that giveth (ὁ μεταδιδὺς) let "him do it with ſimplicity (ἐν ἁπλότητι) or "liberality: he that ruleth (ὁ προϊςάμενος) "with diligence (ἐν σπουδῇ), with care and di-"ligence. He that ſheweth mercy with "chearfulneſs." Perhaps by the words, "he "that giveth" (ὁ μεταδιδὺς) is meant, him that is able to give; and St. Paul ſays, "let "him do it (ἐν ἁπλότητι) with liberality." For that ἐν ἁπλότητι ſignifies with liberality, may be

be ſeen by the word being uſed in that ſenſe, Prov. xi. 25. 2 Cor. viii. 2. ix. 11, 13. James i. 5. After St. Paul had given directions about giving with liberality, then he adds ὁ προϊσάμενος, which ſhould be rendered, "he that "receiveth or entertaineth ſtrangers, or he "that is ſet, or ſets himſelf, over that buſi- "neſs, let him do it (ἐν σπουδῇ) with care and "diligence." And afterwards follows, "he "that ſheweth mercy with chearfulneſs," that is, he that ſheweth mercy to objects in diſtreſs, who want aſſiſtance more than the poor, or ſtrangers, or even poor ſtrangers; ſuch as widows, orphans, priſoners, ſick or impotent; let him do it with chearfulneſs. And then the connection and the ſenſe of the place will ſtand thus: as I have told you, ver. 6, 7, and in part of the 8th, how you ſhould exerciſe the gifts of the Spirit in the church, for the good of mens minds; ſo let me now tell you how to uſe other gifts of God's providence to the good of mens bodies. Let him whoſe buſineſs it is to give to the poor out of the fund of the church give with liberality: let him who has an houſe, or is ſet, or ſets himſelf, over the buſineſs of receiving ſtrangers, be diligently careful of them (this was the more needful ſince inns were not then common; for which reaſon, thoſe who travelled; carried or led about a ſiſter with them, to provide ſome of thoſe conveniences

niences for them which inns now furniſh travellers with[o]; as our Saviour had done, who had women that followed him, and miniſtered unto him[p]). And let him whoſe buſineſs it is, by his advice or otherwiſe, to aſſiſt the diſtreſſed higher objects of mercy (than poor or ſtrangers), do it with chearfulneſs. I am inclined to think, that the laſt injunctions belong to thoſe who had ſome office or miniſtry in the church, rather than to private chriſtians. My reaſon for being of this opinion is, that they immediately follow injunctions to thoſe who had gifts by which they performed a miniſtry in the church, and immediately precede the directions given to all chriſtians, ver. 9, *ad fin.* Amongſt which there is a particular precept to diſtribute to the neceſſity of the ſaints; and to uſe hoſpitality, ver. 12. Now unleſs ver. 8. relates to thoſe who had a miniſtry in the church, and ver. 12. to private chriſtians, we muſt ſuppoſe St. Paul to repeat the ſame precepts in the compaſs of a few lines: which, as it would be far from being a beauty, I am not willing to impute to ſo good a writer: but ſuppoſing ver. 8. to relate to thoſe who had a miniſtry in the church; and ver. 12. with the other verſes from the 8th to the end of the chapter, to private chriſtians, then there

[o] 2 Cor. ix. 2. [p] Luke viii. 2, 3. Matt. xxvii. 55.

is

is no repitition ver. 12. but a diſtinct precept given.

And what makes very much for this interpretation of ὁ προϊσάμενος in this place is, that the duty of receiving and aſſiſting ſtrangers was a duty of great importance, as things then ſtood in the church. This appears not only from the commendations that St. John gives Gaius on account of his practiſing it in ſo diſtinguiſhed a manner, 3 John 5. but from St. Paul's giving it as one of the diſtinguiſhing characters of a biſhop, and of a widow indeed, 1 Tim. iii. 2. v. 10. Tit. i. 8. and from his inſiſting ſo much on it, Heb. xiii. 2. and particularly alſo in relation to Phebe, in this very epiſtle, chap. xvi. 2. for he writes to the believing Romans, to "receive her, and "aſſiſt her in every thing that ſhe had need; "for he adds, ſhe hath been a ſuccourer of "many, and of myſelf alſo." And what is highly to this purpoſe is, that the word we tranſlate ſuccourer is προστάτις, which is a feminine word of the ſame original and ſignification with ὁ προϊσάμενος. And therefore the words προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ, might be rendered thus, for ſhe has *received into her houſe many, and me alſo.* We have a place in St. Peter that ſeems parallel to this, but in the inverted order, 1 Pet. iv. 9, 11. "Uſe hoſpitality without grudging;" which I think relates to all chriſtians: and then

ver. 10.

ver. 10. "If any man miniſter as a deacon, (εἴ τις "διακονεῖ), let him do it as of the ability "which God giveth:" Thus not only the connection, but the very uſage of the kindred word to ὁ προϊσάμενος, and in this very epiſtle, leads us to the ſenſe that I have juſt now given it[r]. And I cannot but remark, that St. Paul's thoughts ſeem to have run very much in the ſame channel, in the place I juſt now quoted from the Hebrews, chap. xiii. 12, 13. only enlarging or confining his views a little, in the firſt and third particular. For in that place he recommends brotherly love, ver. 1, 2. receiving or lodging ſtrangers, ver. 2, and 3. ſhewing mercy to ſome in diſtreſs, namely, priſoners and perſons in adverſity, ver. 3. which therefore I cannot but conſider as a truly parallel place to this, that is, as a place where the apoſtle is expreſſing almoſt the ſame thoughts to the Hebrews, and in the ſame order, as he does to the Romans. And how much ſtreſs was then laid on this duty of hoſpitality, or of receiving ſtrangers, we may more fully learn from the epiſtle of Clement (Paul's contemporary, Philip. iv. 3.) to the Corinthians. The former part of his epiſtle is full of injunctions to this duty, or high characters of it, and commendation, or reproofs of them about it[s]. And can it well be

[r] See Vitringa de Synag. l. ii. c. 3.

[s] § 1, 2, 10, 11, 12, 13, 14.

imagined,

imagined, that when St. Paul was perſuading the Romans to relieve the poor, and to ſhew mercy to the miſerable, he ſhould forget the duty of receiving ſtrangers; a duty of the ſame claſs, ſo neceſſary in thoſe times, ſo much inſiſted on in other places of ſcripture; and particularly by himſelf in ſeveral of his epiſtles, and more eſpecially in that to the Hebrews, and in this very epiſtle, chap. xvi. ver. 2. And would it not be an order of ranging thoughts unuſual with St. Paul, or with any good writer, to make the ſenſe of ὁ προϊςάμενος here, "he that ruleth?" for what has ruling to do between the liberal charity of the rich (or the able) to the poor, and the chearful mercy of all that can expreſs it towards the miſerable? eſpecially after he ſeems to have finiſhed what he had to ſay on the ſpiritual gifts before he mentions the duty that precedes this, namely, the duty of giving to the poor, and is entered upon a ſet of duties of quite another kind.

And as to thoſe whom the Theſſalonians are directed to know, as labouring among them, and being *over* them in the Lord, τὺς προϊςαμένες ὑμῶν ἐν Κυρίῳ [n]; I ſhould rather think, that there it means preſiding: by which I underſtand ſome act, directing the management of the gifts of the Spirit in public aſſemblies. Agreeable to which St. Paul

[n] 1 Theſſ. v. 12.

ſays

ſays to the Corinthians [u], that "the ſpirits of "the prophets are ſubject to the prophets:" or the ſpirits of ſome prophets are ſubject to other prophets: and, as is moſt natural to think, the more full meaning of the place to be, that the ſpirits of the prophets who prophecied are, when duly regulated, ſubject to ſuch prophets as preſide. The Theſſalonians had a plentiful meaſure of ſpiritual gifts. This we know, becauſe St. Paul had converted them, Acts xvii. 4. 1 Theſſ. i. 5. And we ſhall ſhew afterwards, that the apoſtles conferred ſome of theſe gifts wherever they came. This is plain too from chap. i. ver. 5. and from the 19th, 20th, and 21ſt verſes of this chapter. For they were not to quench the (*gifts* of *the*) Spirit; they were not to deſpiſe prophecyings; but were to prove (them all) all things; or try them, ſeparating the true from the falſe; holding faſt the former, and rejecting the latter. Now where ſeveral members of the church had theſe gifts, they were apt to put the public aſſemblies into confuſion by the exerciſe of them; and to have ſtrife and emulation among themſelves; as we ſee was the caſe among the Corinthians [w]; all ſpeaking together; and all ſpeaking in unknown tongues: whereas the apoſtle directs, that no man ſhould ſpeak in an unknown tongue without interpreting; that

[u] 1 Cor. xiv. 32. [w] Ibid. chap. xiv.

they

they ſhould ſpeak one by one; that whilſt one ſpake, the reſt ſhould ſit ſtill and judge; and afterwards ſay what was revealed to any other of them; but ſtill one after another; and that the ſpirits of the prophets (who prophecied) ſhould be ſubject to the prophets (who preſided). Now perhaps there were ſome among the Theſſalonians that had the gift of preſiding well, and knew how to direct who ſhould ſpeak firſt, who ſhould afterwards judge, who ſhould prophecy next, who ſhould pray, and ſing in the Spirit; and when, and how, they ſhould exerciſe theſe ſeveral gifts with the greateſt propriety, order, decency, and moſt to edification. There was ſuch a ſort of preſiding in the ſynagogue, as may be ſeen in Vitringa de Synag. lib. iii. c. 9. p. 728. and Reland's Antiq. Sac. Hebr. And it ſeems to me, that ſuch a ſort of preſiding was highly uſeful in the firſt ſtate of chriſtians, where many had a right to ſpeak in the church. It muſt have been abſolutely neceſſary, to prevent the greateſt confuſion, where the ſpirit of humility, deference, and condeſcenſion did not prevail. And ſuch a ſort of proceeding ſeems to me to be the moſt likely meaning of the word in this place; ſince, as there were many of the brethren in this church of Theſſalonica, who had thoſe gifts which they exerciſed in the church; ſo it is allowed by thoſe who are moſt diſpoſed to think otherwiſe, that there

were not any others who officiated in the aſſemblies in that city, as I obſerved before. And this word being taken from the Jews, whoſe uſages were well underſtood at Theſſalonica, where there was a ſynagogue [x] (in which there was, without doubt, ſuch a preſiding, as well as in other Synagogues) it was poſſibly from thence uſed here by St. Paul, without explaining it; whereas one would not imagine it would have been uſed in this general ſenſe, if it had not been in analogy to a cuſtom, and an uſe of the word, borrowed from that cuſtom, well known at that time in the world. Agreeably whereto St. Luke acquaints us, that when Paul and Barnabas came to the Synagogue in Antioch in Piſidia, the rulers (or preſidents) of the ſynagogue, ſay, "if ye have any word of exhorta-"tion, ſay on [y];" that is, they point to them to ſpeak. Such a kind of chairman, or preſident, we find is neceſſary in all aſſemblies, where ſeveral have a right to ſpeak; and therefore conſtantly uſed in them. And it being a place of difficulty and dignity, the moſt prudent, knowing, and judicious men, or at leaſt thoſe that are firſt in rank, are always choſen for it. From whence it is, that we always find all aſſemblies well or ill regulated, according as the chairman, or preſident, does his part, and according to the deference that is paid to his authority. For this reaſon the

[x] Acts xviii. 1. [y] Ibid. xiii. 15.

apoſtle

apoſtle bids them "know thoſe that are over "them in the Lord," as doing a moſt uſeful work. And then adds, "and be at peace "among yourſelves[z]." The meaning of which perhaps is, that knowing the deference that is due to them that preſide, and having a juſt eſteem for them that diſcharge this office among them, was a proper way to be at peace among themſelves; and to avoid all that ſtrife and emulation they might otherwiſe have, about the exerciſe and preference of theſe gifts in their public aſſemblies. And ſince a due diſcharge of the office of preſiding requires great ſkill, judgment, and application; and the regular or irregular proceedings of all aſſemblies depend very much upon it; it may perhaps be for that very reaſon that St. Paul tells Timothy, that the elders who rule well, καλῶς προεστῶτες πρεσβύτεροι, that is, who preſide well (namely, in the church of Epheſus, where the members had ſome of theſe gifts of the Spirit, as we ſhall prove hereafter) are worthy of double honour, or a double ſtipend; eſpecially, if beſides preſiding well, they alſo laboured in the word and doctrine[a]; that is, carefully and diligently exerciſed the gift of teaching.

And as to the ἡγούμενοι, Heb. xiii. 7. 17. I am very apt to think that St. Paul, writing that epiſtle to the Hebrews at Jeruſalem, denotes ſome of the apoſtles by this term. He ſeems

[z] 1 Theſſ. v. 13. [a] 1 Tim. v. 17.

to refer to ſuch of them as had been among them, and were now dead or abſent: for he ſays, *remember them*; and remember them which *have ſpoken*. This is the more probable, becauſe this epiſtle was written late, about the year 63. I the rather think this, becauſe apoſtles, and apoſtles alone, originally, and in the higheſt ſenſe, ſpoke the word of God; and are generally, if not only, ſaid ſo to do [b], becauſe their faith the believing Hebrews were to follow; and from their doctrine they were not to depart, ver. 9. For as our Saviour ſaid to them, "He that re-" ceiveth you, receiveth me [c]; and as my Fa-" ther ſent me, ſo ſend I you [d]." And as St. Paul ſays, "He that deſpiſeth (namely, " the foregoing commandments from ver. 2.) " deſpiſeth not man, but God, who has given " us (namely apoſtles) his holy Spirit [e]." And whereas, ver. 17th of this 13th chapter of the epiſtle to the Hebrews, St. Paul ſays, "Obey " them that have the rule over you, τοῖς " ἡγουμένοις ὑμῶν and ſubmit yourſelves, for " they watch for your ſouls;" I am apt to think, that it relates to ſome of the apoſtles, who ſurvived, and were then at Jeruſalem. For the apoſtles did not only (like St. Paul) ſometimes ſpeak by permiſſion; but generally of *commandment* from the Lord [f]. Thoſe

[b] See the ſecond Eſſay.
[c] Matt. x. 40.
[d] John xx. 21.
[e] 1 Theſſ. iv. 8.
[f] 1 Cor. vii. 6, 10.

commandments St. Paul particularly gave by the Lord Jeſus [g]. And St. Peter ſays [h], "I "write unto you, that ye may be mindful of "the—*commandments* of us the apoſtles of "our Lord and Saviour." Theſe commandments the believers were to obey, not only when the apoſtles were preſent, but abſent [i]. And if any one obeyed not the word or commandment of their epiſtle, they were to be noted, avoided, and admoniſhed [k]. I remember no place where any miniſter of the church is ſaid to have had a commandment of the Lord, but the apoſtles; or where obedience is required to any commandments, but what came from the apoſtles. They, indeed, had the power of binding and looſing: and Chriſt ſaid, "He that heareth you, heareth "me." It was through their word that all were to believe [l]. And it was by them that the word of the goſpel went forth, and that form of doctrine which all men were to obey. And perhaps the reaſon why St. Paul directs the Hebrews, in the cloſe of this epiſtle, to remember the dead, or abſent apoſtles, who had been their guides, ver. 17. and to obey the living ones now reſiding at Jeruſalem, and watching over their ſouls, ver. 7. might be, to free himſelf from any imputation of going too far out of his province, who was

[g] 1 Theſſ. iv. 2. 2 Theſſ. iii. 6, 10.
[h] 2 Pet. iii. 2.
[i] Phil. ii. 12.
[k] 2 Theſſ. iii. 14, 15.
[l] John xvii. 20.

the apoſtle of the Gentiles only. And as he had not only written to the Hebrews, but written very freely, of the inſufficiency and meanneſs of the Jewiſh law (though not in the character of an apoſtle, as I ſhall obſerve more fully in the third Eſſay); that he might not ſeem to invade the province of the apoſtles of the circumciſion, much leſs oppoſe them (who had only received the right-hand of fellowſhip, as an apoſtle of the heathen [m]); he here bids the Hebrews remember their apoſtles, who were dead or abſent, and who had ſpoken the word of the Lord; and obey thoſe that were preſent, and watched for their ſouls: and immediately adds, ver. 18, 19. "Pray for us, for we truſt we have a good "conſcience." As if he had ſaid, "Obey the "apoſtles of the circumciſion, and pray for "me the apoſtle of the Gentiles; and the ra-"ther, that I may be reſtored to you the "ſooner, and bring the alms of the Gentile-"chriſtians to you;" which he had brought from Aſia, Macedonia, and Greece, before; and probably now deſigned to bring from Italy and Spain; according to the agreement between him and Barnabas, and the three great apoſtles of the circumciſion [n].

I wiſh I have not tired my reader on this ſubject. But as it is of ſome importance, and is wrapped up in a great deal of obſcurity, I thought it proper to treat it in this manner.

[m] Gal. ii. [n] Ibid. ver. 10.

The

The reader will now better judge, in which of theſe ſenſes he is to underſtand helps, or helpers, and κυβερνήσεις, which we tranſlate governments; as well as the other words in the New Teſtament brought to ſupport that rendering of the word κυβερνήσεις. If he underſtands all theſe words in the firſt ſenſe I have given them, I believe it is in a ſenſe agreeable to other places of ſcripture; if he underſtands them in the laſt, I apprehend he will be much more like to underſtand them in the preciſe ſenſe which they have in each of thoſe places where they ſtand. If the connection was clear and full, there is not the leaſt doubt, but we ought to underſtand them in this laſt ſenſe only: but as the connection is ſomewhat doubtful, and cannot be proved, but from many conſiderations laid together, I think it becomes me to expreſs the uncertainty I do about them, till I receive more light than I have been able to get at preſent. All that I have further to add about them is, that if the reader concurs with me in the laſt ſenſe of helps and κυβερνήσεις, I muſt then deſire him to conſider what I have ſaid about helps and κυβερνήσεις (as ſtanding, as it does in our verſion, for governments) in the firſt place, from page 159—161. only as an occaſion taken by me to explain thoſe gifts of the Spirit, which fitted men to be deacons, meſſengers, evangeliſts, and adviſers; and not to conſider them as the proper meaning of ἀντιλήψεις and

κυβερνήσεις. And that he will forgive me, if ſome degree of uncertainty, and a greater degree of modeſty, in a caſe where it may become me to yield as far to it as I would in any of the like nature, has made me run into a method that may at firſt ſeem ſomewhat perplexed and embarraſſed.

Thus I have explained the gift of wiſdom, knowledge, prophecy, teaching, helps, and governments, in the ſeveral ſenſes and acceptations in which I have conſidered them. And to theſe inſtances may the teaching of the Spirit be reduced. I ſhall now conſider ſome things that relate in general to them all.

In the firſt place, I apprehend this teaching conſiſted in a ſudden illumination of the mind, by which it was furniſhed in an inſtant with ſome or all of thoſe kinds of knowledge; which perhaps a man of the beſt parts could not have acquired by the hardeſt ſtudy in the courſe of a long life. And ſome of them ſuch as could not be acquired by any art or ſtudy whatſoever (as the word of knowledge, and ſeveral of the gifts of lower prophecy), which continued with thoſe to whom they were imparted, as a fund of that learning and knowledge communicated to them; and which conſequently they could uſe as there was occaſion. Upon which account I ſuppoſe it was, that the cloven tongues ſat, or reſted, or continued

tinued for ſome time upon them [o]; namely, to ſhew the permanency of the gift, and that it ſhould be ready for their uſe on all proper occaſions: as "the Spirit abode upon our "Saviour at his baptiſm [p]," to denote the ſame thing. A like expreſſion is uſed of the ſeventy, at their firſt appointment for judgement and government; for it is ſaid, "That "when the Spirit reſted upon them, they "prophecied, and did not ceaſe [q]." Upon this account too the receiving theſe gifts is called, the *being enlightened* and *illuminated*, as well as being made partakers of the Holy Ghoſt [r]. St. Paul ſays, that "God, who commanded "the light to ſhine out of darkneſs, hath "ſhined in our hearts, to give the light of "the knowledge of the glory of God in the "law of Jeſus Chriſt [s]." And he prays for the Epheſians [t], that the "God and Father "of our Lord Jeſus Chriſt, might give them "the Spirit of wiſdom and revelation, in the "knowledge of him; the eyes of their un-"derſtanding being enlightened, &c." And that the enlightening he prays for is the gift of the Holy Ghoſt, does not only appear from the words, but from what immediately precedes [u]; that "after they had believed, they

[o] Acts ii. 2.
[p] John i. 32.
[q] Numb. xi. 25.
[r] Heb. vi. 4. x. 26, 32.
[s] 2 Cor. iv. 6.
[t] Eph. i. 17, 18.
[u] Ibid. ver. 14.

"were

" were ſealed with the Holy Spirit of pro-
" miſe, the earneſt of our inheritance, until
" the redemption of the purchaſed poſſeſſion."
And the fathers, from the beginning of chriſtianity, Juſtin Martyr, Irenæus, Clemens Alexandrinus, call this illumination, and ſpeak of it as conferred at baptiſm: the gifts of the Spirit being generally conferred by the apoſtles after baptiſm. And this illumination not being mere inſpiration, ſtrictly ſo called; nor a bare diſcovery of ſome particular matter, as the prophets under the Old Teſtament generally had communicated to them by a dream, or a viſion, or a rapture, or a revelation; but a fund of general knowledge of things pertaining to the kingdom of God, given to them, and that was ready to be uſed by them for the benefit of others, whom they were inſtructing and edifying continually; and even freſh gifts (namely, of prophecy), always ready to be communicated when they were neceſſary; our Saviour tells the people [w], that "he that believes on him, " as the ſcripture hath ſaid [x], out of his belly " ſhould flow rivers of living water." Which, as the evangeliſt adds, he ſpake of the Spirit, which they that believe on him ſhould receive; for the Holy Ghoſt was not yet given, becauſe Jeſus was not glorified. In this ſenſe it is that Chriſt promiſes, that "the Spirit

[w] John vii. 38. [x] Iſa. lviii. 11.

" ſhould

" ſhould abide with them for ever; or not " depart from them [y]." And that St. Paul ſpeaks of the Corinthians, as being " the tem- " ple of God [z], by the Spirits dwelling in " them [a]; and are built together an habita- " tion of God through the Spirit [b]." By which means the Father and Chriſt, accord- ing to the promiſe of the latter, come and take up their abode with believers [c]. It is by the help of this notion alone, that we can underſtand a reaſoning often touched upon by St. Paul in his epiſtles, that the Spirit was not given by or under the law; and that therefore thoſe who were under the law were carnal, like Iſhmael, who was only Abra- ham's ſon according to the fleſh. Yet the prophets had the Spirit of Chriſt under the law. But the Spirit under the Old Teſtament is conſidered but as an extrinſic principle, ſometimes, but yet very rarely, impreſſing the imagination of a few, or the organs of their ſpeech. Now and then the phraſe, " the " Spirit of the Lord came upon them " oc- curs. Whereas the goſpel gave the bleſſing of the Spirit an internal and quickening prin- ciple to numbers, which was conſtantly to abide with them; by the efficacy of whoſe abiding light and knowledge they were to be

[y] John xiv. 16, 17. [z] 1 Cor. iii. 17.
[a] Ibid. ver. 16. 2 Cor. vi. 16.
[b] Eph. ii. 22. [c] John xiv. 23.

governed

governed in their whole conduct. The firſt time I find the phraſe uſed of "giving or not "giving the Spirit," is John vii. 39. "The "Spirit was not yet *given*, becauſe Jeſus was "not yet glorified." And ſoon after our Saviour ſays, "I will pray the Father, and "he ſhall *give you another comforter*, that he "may abide with you for ever," John xiv. 16. which texts, I think, cannot be explained but by carrying along with us, in our minds, the preciſe notion of a gift. And that this was a fund of ſcience communicated to them by the Holy Ghoſt, ſeems to be further intimated, not only in its being called an illumination, and an enlightening, but a gift; namely, of wiſdom, knowledge, teaching, exhortation, tongues, and their interpretation. For when the word gift is applied to knowledge, it ſeems to carry in its notion, the veſting that knowledge in the party on whom it was beſtowed, as a property to be uſed as that party thought fit, for the benefit of thoſe for whom it was given. I apprehend that it is for this reaſon they were firſt denominated gifts, Pſalm lxxxviii. 18. where our Saviour is deſcribed as a mighty conqueror aſcending triumphantly into heaven, receiving gifts of God for his people, and loading them with thoſe his benefits. "Thou haſt aſcended on "high, thou haſt led captivity captive, thou "haſt received gifts for men, &c." And becauſe

theſe

theſe were gifts beſtowed and given to men, and that they who received them were thereby poſſeſſed of the knowledge or illumination which they brought along with them; therefore it was, that whilſt they enjoyed them, they could uſe that knowledge, juſt as men do knowledge that is acquired by natural means: that is to ſay, that it was altogether as much in their power to uſe it, or not to uſe it; or, in ſome degree, to abuſe it, as men may the knowledge they acquire by ſtudy and application: or, in other words, that they either might not employ it, or employ it ſolely for the benefit of mankind; or for pride and vain glory: as accordingly we ſee was the caſe of the Corinthians in particular. For St. Paul ſuppoſes, that the motions of the Spirit were not ungovernable [d]: as was the caſe of the Deopleni among the heathens. This ungovernable fury was eſteemed a certain ſign of poſſeſſion, when it appeared among the falſe apoſtles and prophets [e]. The Corinthians uſed theſe gifts for the gratification of their own vanity [f]. And that there were the like faults among the Epheſians, we may gather from St. Paul's preſſing exhortation to humility, peace, and unity, where he ſpeaks of theſe gifts, Eph. iv. 1—11. and particularly by his ſetting Chriſt's example before them,

[d] 1 Cor. xiv. 29—34.
[e] See Iren. l. i. c. 12.
[f] 1 Cor. xii. 13.

ver.

ver. 9, 10. who, he ſays, deſcended into the grave, or was abaſed, before he aſcended into heaven, and was exalted to the right-hand of Power, to receive theſe gifts, and to fill his church with them. But though from theſe conſiderations, I apprehend, the Pneumatici could uſe theſe gifts of illumination or knowledge, or not uſe them, as they could any other knowledge; yet that was not the caſe as to the other gifts of the Spirit, which had been given under the miniſtry or diſpenſation of Jeſus, as well as now under the miniſtry or diſpenſation of the Spirit; or which did not conſiſt in illumination. They were under the direction of the Spirit, as to time and other circumſtances; and were but ſingle and particular vouchſafements. For we find that St. Paul could not always uſe the gift of healing (which was in ſome ſenſe now a gift of the Spirit, ſee p. 201, &c.); or elſe he would not have preſcribed wine to Timothy, for his ſtomach's ſake [g]; nor have left Trophimus at Miletum ſick [h]. And though I formerly apprehended, that the gifts of illumination were in ſome meaſure under the direction of the Spirit, as to the time and manner of their exerciſe, as well as the gifts of healing, miracles, &c. yet I have, for the reaſons juſt now given, altered my opinion in that particular. And though St. Luke informs us,

[g] 2 Tim. v. 23. [h] Ibid. iv. 20.

that

that at the firſt effuſion of the Holy Ghoſt, "they all ſpake with tongues, as the Spirit "gave them *utterance*;" which led me into my former notion: yet I am very apt to think, on turning it again in my thoughts, that it means no more, than that each man ſpake in that tongue that the Spirit had given him the knowledge of.

Thus we ſee why theſe high vouchſafements are called gifts. It is much more obvious, how they came to be called the gifts of God [i]; the gift of Chriſt [k]. And Pſal. lxxviii. 18. is quoted and applied by Paul to theſe gifts, Eph. iv. 7, 8. And moſt frequently, the gifts of the Holy Ghoſt; the Holy Ghoſt being the immediate author of them. They are perhaps alſo called the heavenly things, Eph. i. 3. where ἐν τοῖς ἐπουρανίοις, it may be, ſignifies heavenly things, or gifts of the Spirit of a celeſtial kind, ſuch as wiſdom and prudence, ver. 8. perhaps to diſtinguiſh from the gifts of healing and miracles, which are of a more earthly kind. It is ſtill more expreſſly called, "the heavenly gift [l]." And they are called heavenly things, or gifts, not only as from their nature, but, perhaps, as Chriſt received them in heaven from the Father, but ſhed them down from thence, at his ſitting at the right-hand of God. For St.

[i] Acts viii. 20. xi. 17. [k] Eph. iv. 7.
[l] Heb. vi. 4.

Luke acquaints us, that when they were firſt imparted, there came a ſound from heaven, and it filled the houſe. And there appeared cloven tongues like as of fire, and it ſat upon each of them. And they were filled with the Holy Ghoſt. And as his heavenly kingdom was to be propagated by them, our Saviour had firſt called theſe gifts the heavenly things, τὰ ἐπουράνια, in his diſcourſe with Nicodemus, John iii. 12. the ſenſe of which place ſeems to me to be this: If you, a maſter, or teacher, in Iſrael, do not underſtand the nature of ſuch an earthly thing, or cuſtom of the kingdom, eſtabliſhed over the Jewiſh nation, as being born of baptiſm, practiced every day in the initiation of proſelytes; how will you underſtand ſuch heavenly things, as the initiation of my diſciples, by the baptiſm of the Holy Ghoſt, and fire from heaven, if I ſhould proceed farther on that ſubject? That this is the ſenſe of earthly and heavenly things, appears more fully from ver. 31, 34; compared with ver. 25, 26. By which it is plain, that John the Baptiſt owns himſelf to be of the earth, and his baptiſm earthly: but that Chriſt is from heaven, and his baptiſm by the Spirit heavenly, becauſe he had not the Spirit by meaſure.

St. Paul ſeems to reduce all theſe gifts under two heads [m], knowledge and utterance.

[m] 1 Cor. i. 5.

To

To knowledge belongs the word of wiſdom, the underſtanding the prophets, the knowledge of myſteries (or of great future events), the diſcerning of ſpirits, the pointing out proper miniſters to the church, abilities for ſeveral ſorts of public performances in it; prudence to diſtribute to the neceſſities of the ſaints; to go on the errands of the apoſtles and churches; and both to adviſe on ſeveral occaſions, and alſo to know that they ought to comply with ſuch advice; the ſkill to preſide over the management of public worſhip, and the knowledge of tongues, and their interpretation. And to utterance belongs, a fluency of ſpeech about any of theſe, from fully poſſeſſing the matter they talked about, and the language they talked in; a readineſs of memory, by the Spirit's bringing all things to their minds that were pertinent to the ſubject; and ſuch different degrees of courage and reſolution as were ſuited to their ſeveral ſtations and offices; from the aſſurance of a farther revelation from God, when neceſſary, and of God's aſſiſtance and gracious acceptance of their labours and endeavours, whether they ſucceed in them or no. Thus we ſee [n] that, on the deſcent of the Holy Ghoſt, they gave immediate proof of their knowledge and ability in utterance; all of them ſpeaking in a vaſt variety of tongues, the wonderful things of

[n] Acts ii. 11.

God. According to the prophecy of the prophet Joel [o], "I will pour out my Spirit upon "all fleſh, and their ſons and daughters ſhall "prophecy: and on my ſervants, and on "my handmaids, I will pour out in thoſe "days of my Spirit, and they ſhall prophe-"cy." So likewiſe we find Peter lift up his voice and ſay, &c. [p] ſpeaking with all readineſs and boldneſs, and ſhewing his great knowledge in the prophecies of the Old Teſtament, and in the chriſtian-ſcheme, addreſſing himſelf in the like ſtrain to the people, Acts iii. 12. to the end of the chapter; ſpeaking to the rulers, Acts iv. 8—20. v. 29—33. with as much reſolution and eloquence as he had done before to the people: and we read a prayer, Acts iv. 24—31. in a very elevated ſtrain, highly ſuitable to the occaſion on which it was made, and no ways inferiour to theſe diſcourſes. We may alſo obſerve, with how much force, eloquence, and courage, Stephen addreſſes the council [q]. So likewiſe Paul, as ſoon as he was filled with the Holy Ghoſt [r], immediately preaches Chriſt in the ſynagogue, that he is the Son of God [s]; and *increaſing* the more *in ſtrength*, confounding the Jews [t]; and *ſpake boldly*, diſputing againſt the Grecians [u]. When the Holy Ghoſt fell

[o] Joel ii. 28, 29.
[p] Acts ii. 14, 24—31.
[q] Ibid. vii.
[r] Ibid. ix. 17.
[s] Ver. 21.
[t] Ver. 22.
[u] Ver. 29.

on

on Cornelius and his family, they ſpake with tongues, and magnified God [w]. We may ſee an inſtance of the authority with which Peter rebukes Simon Magus, on his notorious impiety [x]; and with which Paul, being full of the Holy Ghoſt, reprimands Elymas, on his endeavouring to pervert the Roman pro-conſul from the right ways of the Lord [y]. And laſtly, when the Holy Ghoſt came on the twelve diſciples of John Baptiſt at Epheſus [z], St. Luke informs us, that "they ſpake with "tongues and *prophecied*." And becauſe they were firſt by utterance to impart all the wiſdom and knowledge they had to the world (for the word was firſt ſpoken, and not written); therefore it was that the Holy Ghoſt came down upon them in tongues; as it came in cloven tongues, to ſhew the multiplicity of tongues they were to ſpeak; and in cloven tongues, like as of fire, to ſhew the light and knowledge that was imparted, the zeal and activity of thoſe who had theſe gifts, in imparting light and knowledge to others; and the great efficacy of the gifts themſelves, and of that Spirit by which they ſpake; by the means of which the words they ſpake were "not to be a dead ſound, but a quickening "ſpirit."

[w] Acts x. 46.
[x] Ibid. viii. 20—24.
[y] Ibid. xiii. 9.
[z] Ibid. ix. 1—8.

St. Paul ſumming up the gifts of the Holy Ghoſt under the heads of knowledge and utterance; both which conſiſt in an illumination of the mind, enriching the minds of thoſe that had them with what was proper to be known by them, and a readineſs to utter it; it is viſible, that in this account I muſt exclude the gifts of miracles, healing, and caſting out of devils, becauſe they did not proceed from any illumination, or fund of knowledge; but from the immediate power of God, invoked by him who had the faith of miracles, or a full perſuaſion that God would work a miracle, on his invocation or prayer, for the confirmation of the truth. And to ſhew, that there is a foundation for diſtinguiſhing the working of miracles, healing diſeaſes, and caſting out devils, from the gifts of the Holy Ghoſt, I would offer theſe conſiderations:

1. That healing and diſpoſſeſſing were performed by the apoſtles and the ſeventy in our Saviour's life time, according to the commiſſion he gave them, Matt. x. 8. Luke x. 9. Mark vi. 7—14. by a power derived immediately from him, as is plain from the words of theſe texts; ſee alſo Luke x. 17. but not by the "power of the Spirit;" by which St. Paul afterwards ſays, "he performed mighty ſigns "and wonders from Jeruſalem to Illyri-

"cum:"

"cum[a]:" which plainly follows from what I have proved before, that the Holy Ghoſt was not, nor could not be given (according to the ſettled order of things) till our Saviour's aſcenſion.

2. Though the diſciples healed diſeaſes, or caſt out devils, or wrought miracles by the Spirit after Chriſt's aſcenſion; and they are therefore once ſaid to be gifts given by the Spirit[b]: inaſmuch as the faith of theſe was then wrought by the Spirit; yet theſe not being works peculiar to the diſpenſation of the Spirit, but common to that diſpenſation, with the miniſtry or diſpenſation of Chriſt, in whoſe name they had been wrought before the giving of the Spirit to believers; they are never called, "the Holy Spirit, or the Holy "Ghoſt, or the gifts or diſtributions of the "Spirit, or of the Holy Ghoſt," either by St. Luke in the Acts (the only book that gives the hiſtory of the Holy Ghoſt), or by any other writer of the New Teſtament, but always τέρατα, σημεῖα, δυνάμεις; wonders, ſigns, and powers: whereas the gifts of illumination, ſuch as prophecy and ſpeaking with tongues, are conſtantly ſtiled ſo by them; often χάρις, χαρίσματα, and ſometimes φωτισμὸς and μερισμοί.

3. In ſome places where the ſcripture ſpeaks of theſe works together, it puts a mani-

[a] Rom. xv. 19. [b] 1 Cor. xii. 4—10.

feſt difference between them. Thus St. Paul ſays, that "God bore witneſs to the doctrine "which the apoſtles preached, *by ſigns and* "*wonders, and divers miracles, and gifts* "(μεριϛμοῖϛ, diſtributions) *of the Holy Ghoſt*," Heb. ii. 4. And Gal. iii. 5. he ſays, "He that "miniſtereth to you the Spirit, and worketh "miracles among you:" plainly diſtinguiſhing the working of miracles from the Spirit.

But though I apprehend all the gifts of the Holy Ghoſt in their ſtrict acceptation, or the gifts that were peculiar to the diſpenſation of the Spirit, conſiſted in illumination; yet I apprehend that that illumination was of two kinds. The one was an illumination of ſuch a nature, as conveyed a ſyſtem of knowledge, an art or ſkill, at once to the mind; ſo as to make the mind poſſeſs it, as it does a ſyſtem of knowledge, an art or ſkill acquired by ſtudy or practice. And the other was an illumination in a particular inſtance, *pro re nata*, and that only ſerved the preſent purpoſe or occaſion. Like the imparting a particular fact, diſcourſe, poem, tune, &c. to the mind, ſo as to poſſeſs it of it firſt, and then from poſſeſſing the perſon of it, to enable him to utter it. Which will ſtill diſtinguiſh this claſs of gifts from mere inſpiration; ſuch as the prophets (often, if not always) had under the Old Teſtament, whoſe mouths were

were (often, if not always) but the organs of the Spirit, pronouncing what the Spirit dictated, and even without underſtanding at all times the meaning of what they ſaid. The former kind of illumination is general and extenſive; the latter occaſional and confined. To the former claſs belong the gift of wiſdom, knowledge, of an evangeliſt, of a teacher, of a preſident or ruler, of a deacon, of tongues, of the interpretation of tongues, and of utterance. And to the latter claſs perhaps belong prediction, diſcernment of ſpirits; exhortation, in all its branches of admonition, conviction, reproof, confirmation, and comfort; pſalms or hymns, prayer, and the ſeeing things at a diſtance; though it is poſſible, that exhortation, prayer, and pſalmody, might be conveyed as an art, as well as that of teaching. Perhaps the gift of knowledge, wiſdom, of an evangeliſt, of a teacher, of a ruler, and of a deacon, were only imparted to ſuch as bore more ſtated offices in the church. Perhaps the ſecond claſs of gifts (except the laſt, which ſeems to have been peculiar to St. Paul) were imparted to all believers. And I ſuppoſe the gift of tongues, interpretation and utterance, were common both to ſtated officers and private chriſtians.

Now this gift, illumination or enlightening, was communicated two different ways, either immediately by the Spirit's falling on

them, or by the laying on of the hands of the apoſtles. When this illumination came immediately, it ſeems to have been accompanied with the ſymbol of "cloven tougues, "as of fire, ſitting on each of them [c]," that is, in little flames, which reſembled tongues; as flame in the Hebrew, is called a tongue of fire [d]. And which the apoſtle Peter ſays that Chriſt had poured out; that which, ſays he, "ye ſee and hear." And from coming in, that ſymbol is ſaid to fall on them [e]; agreeably to John Baptiſt's prediction [f]: "I "indeed baptize you with water unto repen- "tance; but he that cometh after me ſhall "baptize you with the Holy Ghoſt, and "with fire." And this prediction is in the ſame manner recorded by St. Mark [g], and St. Luke [h]. It may not be altogether improper to take notice, on this occaſion, that Chriſt, who thus baptized his apoſtles and firſt diſciples, had been moſt probably baptized in the very ſame manner himſelf. Peter ſays [i], that "Jeſus was anointed with the Holy Ghoſt, "and with power;" which any one may ſee, by the place it holds in Peter's narration, ſignifies Chriſt's baptiſm. Anointed with the Holy Ghoſt is therefore the ſame thing with

[c] Acts ii. 3.
[d] Iſa. v. 24.
[e] Acts x. 44. xi. 15.
[f] Matt. iii. 11.
[g] Mark i. 8.
[h] Luke iii. 16.
[i] Acts x. 38.

baptized with the Holy Ghoſt; and being baptized with the Holy Ghoſt, in all other inſtances, ſignifies being baptized with the Holy Ghoſt and with fire, as we ſhall ſee preſently; and probably, therefore, ſignifies the ſame in the caſe of our Saviour. That he was baptized with the Holy Ghoſt, after John Baptiſt had baptized him with water; or that the Holy Ghoſt deſcended on him after he came out of the water, all the evangeliſts relate[k]. The goſpels, indeed, make no mention of fire, or of any glory, yet it is moſt likely that it was a glory; in which the Holy Ghoſt deſcended in a bodily ſhape, and with the hovering motion of a dove, and reſted upon him. Juſtin Martyr ſays, that it came from the apoſtles, that the fire came upon Chriſt as he went into the water, and that the Holy Ghoſt came upon him as he came out of the water[l]. By which means perhaps it was, that John Baptiſt knew Jeſus when he went into the water, as it is plain he did, from his forbidding him, ſaying, "I have "need to be baptized of thee, and comeſt "thou to me[m]? Though we are told, that "John knew him not;" at leaſt, knew not that he was the perſon that was to be baptized with the Holy Ghoſt and with fire (which, perhaps, is the meaning of St. John in this

[k] Matt. iii. 16. Mark i. 10. Luke iii. 22. John i. 32—35.
[l] Dial. cum Tryph, p. 31. [m] Matt. iii. 14.

paſſage

paſſage of his goſpel); but by the ſign that God had given him, "that on whomſoever "he ſhould ſee the Spirit deſcending, he it "was that ſhould baptize with the Holy "Ghoſt [n]." Which, according to the account of the evangeliſts, did not happen till after he came out of the water. This is the account given in the goſpel of the Ebionites or Nazarenes, καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα· ὃν ἰδὼν ὁ Ἰωάννης λέγει αὐτῷ, Σὺ τίς εἶ, Κύριε. But whether Jeſus himſelf was baptized with fire or no, yet he foretold what ſhould happen to his diſciples, juſt before his aſcenſion, as John Baptiſt had done before. Acts i. 4, 5. "And being aſſembled together with them, "commanded them, that they ſhould not de-"part from Jeruſalem, but wait for the "promiſe of the Father, which, ſaith he, ye "have heard of me. For John truly baptiz-"ed with water, but ye ſhall be baptized "with the Holy Ghoſt, not many days "hence." And when Peter found, that the Holy Ghoſt fell on Cornelius and his family [o]; or, as he ſays in another place [p], that "the Holy Ghoſt *fell on them* as he did on "us (that is, us apoſtles and our company) "at the beginning (that is, with cloven "tongues like as of fire), putting no differ-"ence between them and us [q]; then that

[n] John i. 31. 33.
[o] Acts x. 44.
[p] Ibid. xi. 15.
[q] Ibid. xv. 9.

"he

" he remembered the word of the Lord, how " that he ſaid, John indeed baptized with " water, but ye ſhall be baptized with the " Holy Ghoſt[r]." By comparing theſe texts, and particularly Matt. iii. 11. Mark i. 8. Luke iii. 16. together, it is ſufficiently plain, that baptizing with the Holy Ghoſt, and baptizing with the Holy Ghoſt and with fire, are expreſſions of the ſame import and ſignification; which it is of uſe on this occaſion to obſerve, and will be on others. It is likewiſe called, "the pouring out of the Holy Ghoſt," alluding to the plentiful effuſion of it foretold in Joel, "I will pour out my Spirit on all " fleſh, ſaith the Lord," Joel ii. 28. And the reaſon of the phraſeology in Joel is the alluſion to the plenty that Joel had juſt before told the people that God would ſend them, by means of the former and latter rain, ver. 23. and to the Spirit's being repreſented under the ſymbol of water in other prophets, as Iſa. xliv. 3. xxxv. 7. lv. 1. xii. 3. Ezek. xxxvi. 25. John vii. 37—40. It is perhaps from the ſame reaſon, that it is called the ſhedding forth of the Holy Ghoſt[s]: or, perhaps, rather in alluſion to the plentiful unction we have from the holy One, who was himſelf the " Anointed, being anointed with " the Holy Ghoſt and with power[t]; or with

[r] Acts xi. 15, 16. [s] Ibid. ii. 23.
[t] Ibid. x. 38.

" the

" the oil of gladneſs above his fellows [u]." I am the more apt to think that the ſhedding forth of the Holy Ghoſt refers to this unction, becauſe St. Peter, in the very next verſe, plainly refers to the cxth Pſalm, where God is repreſented as ſwearing to Chriſt, that he will conſtitute, or that he had conſtituted, him an High-prieſt (which was done by pouring oil on him, and anointing him more plentifully than the other prieſts [w]; which denoted the inward unction or fitneſs for his office) for ever after the order of Melchizedek [x]. On the whole, I apprehend, that nobody was ſaid to have the Holy Ghoſt fall (which denotes his coming down in ſome viſible emblem, as fire), be poured forth, or ſhed down, on him, or to be " baptized with the Holy " Ghoſt;" but he on whom the Holy Ghoſt fell immediately, and which I apprehend was always attended with this ſymbol of cloven tongues, like as of fire. Every text favours this notion but 1 Cor. xii. 13. and that does not ſeem to be much againſt it.

Thoſe who had this ſingular honour and high privilege ſeem to have had a greater illumination (perhaps in kind as well as degree) than thoſe to whom it was imparted by laying on of the hands of the apoſtles. For thoſe who were baptized with the Holy

[u] Heb. i. 9. [w] Lev. xxi. 10.
[x] See Biſhop Patrick's Comment on Exod. xxix. 7.

Ghoſt,

Ghoſt, or on whom the Holy Ghoſt fell, was poured forth, or ſhed down, are ſaid in the Acts, to be "filled with the Holy Ghoſt;" which, though it does not ſignify a complete endowment with all gifts, or a full revelation of every thing they were ever to have revealed to them; for it is probable they received farther endowments; and it is certain they received farther revelations from time to time (as we ſee in the caſe of the hundred and twenty, Acts iv. 23. 29—32, 33; in the caſe of Peter, who received a revelation to preach to the devout, and of Paul, who received a revelation to preach to the idolatrous Gentiles); yet ſignifies a large and plentiful effuſion of gifts, ſufficient for what they were then to do; and ſuch a great effuſion or communication of them, as they could not contain within themſelves, but which would overflow, and break out plentifully and powerfully for the unſpeakable benefit of others. Thus we find, "they were all filled with the "Holy Ghoſt[y], and began to ſpeak with "other tongues, as the Spirit gave them "utterance." So Acts iv. 31. where the Holy Ghoſt ſeems to have fallen on them a ſecond time (for it is ſaid, the place was ſhaken, moſt probably, by the ſound from heaven of a mighty ruſhing wind, much ſtronger, perhaps, than the gentler breeze

[y] Acts ii. 4.

which

which filled all the houſe, Acts ii. 2.) they are all ſaid to be "filled with the Holy Ghoſt, "and to ſpeak the word with boldneſs, and "to give witneſs to the reſurrection of the "Lord Jeſus with great power," ver. 33. And this I believe is what Clement means in his epiſtle, § 42. by the fulneſs of the Holy Spirit that he ſays the apoſtles went abroad with, publiſhing that the kingdom of God was at hand. The ſeven deacons were all "full of the Holy Ghoſt" before they were choſen [z]. That was immediately after Chriſt's aſcenſion; and therefore we have the greateſt reaſon to conclude, that they were all of the hundred and twenty on whom the Holy Ghoſt deſcended: ſince the diſciples would probably chuſe ſome of the moſt eminent of the firſt chriſtians to this office, on the apoſtles directing them to ſelect from among them, "ſeven men of honeſt repute, full of the "Holy Ghoſt and wiſdom, for this office." Barnabas is likewiſe ſaid to be "full of the "Holy Ghoſt [a];" and that he was one of the hundred and twenty, I have endeavoured to prove in the ſecond Eſſay. And ſince we find, that the Holy Ghoſt fell on Cornelius and his family, without the laying on of Peter's hands, and before baptiſm; ſince St. Luke alſo ſays, that the Holy Ghoſt was *poured out* on Cornelius and his family, the word uſed

[z] Acts vi. 3. [a] Ibid. xi. 24.

Acts

Acts ii. 17; and farther, that the Holy Ghoſt *fell* on them: and ſince Peter likewiſe declares, "he fell on them as he did *on us at* "*the beginning*[b]; *putting no difference between* "*them and us*, and purifying their hearts;" alluding ſtill to the ſymbol of fire: we ought to conclude, that Cornelius and his family were filled with the Holy Ghoſt, as well as the hundred and twenty; eſpecially ſince we ſee it had the like effects on them as on the hundred and twenty. For as they ſpake in different tongues the wonderful things of God[c]; ſo Cornelius and his family immediately *ſpake with tongues, and magnified God*; or ſpake of thoſe great and wonderful things of God by which his name is magnified[d]. And it ſeems but highly congruous, that wherever God ſaw fit, for great and important reaſons, to communicate the gifts of the Spirit immediately, and without the intervention of men, that it ſhould be in a more plentiful manner than where he was pleaſed to impart them by others. And it ſeems to me ſtill more probable, that when the author of the Acts ſays, that any one is "full of, or "filled with the Holy Ghoſt," he denotes, the Holy Ghoſt falling immediately on thoſe who are ſaid to be full of, or filled with it; becauſe theſe phraſes are uſed in the New

[b] Acts xi. 15. xv. 8. [c] Ibid. ii. 11.
[d] Ibid. x. 46.

Teſtament on the reviving of prophecy, after it had ceaſed about three hundred years; when it came on the prophets without the laying on of hands: for the Holy Ghoſt coming on Zachary, Elizabeth, and John Baptiſt, they are all ſaid to be full of, or filled with, the Holy Ghoſt [e]. And our Saviour was filled with the Spirit, receiving it not by meaſure.

This deſcent, or pouring out of the Holy Ghoſt, was reſerved by God for ſome great and neceſſary occaſions of more than ordinary importance and conſequence to the whole church. The Spirit ſeems to me to have been poured out in this manner but five times. The firſt was on the hundred and twenty, or the apoſtles and their company: and theſe received the firſt fruits of the Spirit; or the choiceſt gifts of the Spirit, and in the higheſt degree; though no doubt the apoſtles the choiceſt and the higheſt of all. In which ſenſe I apprehend St. Paul is to be underſtood, when he ſays [f], "And not only they (that is, "the new creature, or the new creation, or "chriſtians in general), but we (that is, we "apoſtles) who received the firſt fruits of the "Spirit," even we, notwithſtanding theſe "ſuperiour gifts we have received, whereby "we are the moſt fully aſſured that we are "heirs of God, and ſhall be delivered from

[e] Luke i. 15, 41, 67. [f] Rom. viii. 23.

"the

" the bondage of corruption (or the grave),
" into the glorious liberty of the ſons of God;
" even we groan (under our preſent ſuffering),
" waiting (or while we wait) for the adop-
" tion, namely, the redemption of our bo-
" dy." And that the firſt fruits ſignify the choiceſt portion of that of which they were the firſt fruits, may be ſeen 1 Cor. xv. 20. 23. Rom. xvi. 5. 1 Cor. i. 15, 16. James i. 18. Now the apoſtles, and the reſt of the hundred and twenty, received theſe high communications of the Spirit, that they themſelves might be thereby fully aſſured of the exaltation of Chriſt to the right-hand of God, or to all power. This is the uſe St. Peter makes of it, Acts ii. 23. for he ſays, that " Chriſt being
" by the right-hand of God exalted, and hav-
" ing received of the Father the promiſe of
" the Holy Ghoſt, hath ſhed forth this,
" which ye ſee and hear." The Holy Ghoſt likewiſe deſcended on the hundred and twenty, in order to qualify ſome of them, namely, the apoſtles, to teſtify and prove this great truth, together with the other great facts of chriſtianity; teach the whole ſcheme; foretell the greater events of it; and qualify others for other ſervices in the church. By this means giving ſome apoſtles, ſome prophets, ſome evangeliſts, ſome paſtors and teachers, and others miniſters of the church. And that the Holy Ghoſt came

upon all the apoſtles and their company, ſeems evident from this, that it is ſaid, "they "were all with one accord in one place," when the Holy Ghoſt fell upon them [s]. Who can *they* here mean but the hundred and twenty men and women in the former chapter, who "continued with one accord in ſuppli- "cation and prayer," Acts i. 13, 14. to whom Peter ſpoke, ver. 15—23. who appointed two for the apoſtleſhip, from which Judas fell, ver. 23. who prayed, ver. 24, 25. and gave forth their lots, ver. ult. Who but they on whom the prophecy of Joel was fulfilled, that foretold, that "the Spirit ſhould "be poured out on daughters as well as ſons, "and on handmaids as well as ſervants," ver. 17, 18. and who therefore are repreſented under the deſcription of "the eleven, and "them that were with them," Luke xxiv. 33. and are called, "the apoſtles company," chap. iv. 23. being thoſe who, chap. i. 21. are ſaid to have "accompanied with them all "the time that the Lord Jeſus went in and "out among them; and who being again "aſſembled together, were all filled with the "Holy Ghoſt," chap. iv. 31. "and they who "were all ſcattered abroad," Acts viii. 1.

This ſeems to have been the ſecond time that the Spirit was poured out on them. As kings under the Old Teſtament ſeem ſome-

[s] Acts ii. 1.

times

times to have had an "anointing with freſh "oil" from above; or a new ſupply of gifts to fit them for their high office [h]. And this ſecond deſcent of the Spirit appears to me to have been to encourage them, on their firſt being brought before the council or the Sanhedrim, and threatened by them [i]. Which perhaps God ſaw neceſſary to ſupport them (who had till a little before kept in their upper room for fear of the Jews), under the firſt ſhock of being forbid to preach the goſpel by the higheſt court of civil and eccleſiaſtical judicature among the Jews; and which every Jew uſed to have in the utmoſt reverence. And therefore, as they pray for boldneſs, notwithſtanding the threatening of the council; ſo it is added, after this deſcent of the Holy Ghoſt, that God anſwered their prayers, and that they ſpake the word with boldneſs [k]. They alſo pray, that notwithſtanding the "threatenings of the council, "God would ſtretch forth his hand to heal, "and that ſigns and wonders may be done "by the name of Jeſus." And perhaps the Spirit now deſcended on them all, not only to fill them all with courage; but to give them all the faith of miracles in a higher degree; or at leaſt ſome of them as had not received theſe gifts before: as he had filled all

[h] See Pſal. xcii. 10.
[i] Acts iv. 21, 31.
[k] Ibid. ver. 31.

of them with the gifts of knowledge and utterance before, namely, Acts ii. for as St. Luke obſerved on the firſt deſcent, that they ſpake in many tongues the wonderful things of God; ſo he obſerves, that on this deſcent of the Holy Ghoſt, they ſpake the word with boldneſs; and adds, that "with great power "gave the apoſtles witneſs to the reſurrection "of the Lord Jeſus, and that great grace was "now upon them all," ver. 33. I have already explained the meaning of grace. And St. Luke in the next chapter likewiſe takes notice, not only of their ſtriking Ananias and Sapphira dead; but of the many ſigns and wonders wrought by the apoſtles; and of the great converſions which thoſe ſigns and wonders produced [l]. And as he had obſerved, on the firſt deſcent of the Spirit, that many wonders and ſigns were done by the apoſtles [m]; ſo now having obſerved, on this ſecond deſcent, that the apoſtles did not only moſt powerfully atteſt the reſurrection of Chriſt, but that "great grace," or a great portion of the gifts of the Spirit, "was upon them all [n];" he adds [o], that "Stephen (who was not an "apoſtle) did great wonders and miracles "among the people; and was filled with "ſuch wiſdom, and other gifts of the Spirit,

[l] Acts v. 1—16.
[m] Ibid. ii. 43.
[n] Ibid. iv. 33.
[o] Ibid. vi. 8, 9, 10.

"that

"that thoſe who diſputed with him were not "able to reſiſt."

The third time was on Saul, who we muſt conclude, from Acts ix. 17. was filled with the Holy Ghoſt, and is expreſſly ſaid to "be "full of it [p]." The Holy Ghoſt deſcended on him, as I ſuppoſe, to qualify him the better to be a teacher and a prophet, and afterwards the apoſtle of the Gentiles; to remove any objections that might be raiſed to his apoſtleſhip, if the Holy Ghoſt had not fallen on him, as it did on the reſt of the apoſtles; and that he might not in this reſpect, any more than in any other, be "a whit behind "the chiefeſt of them." But I refer my reader to the ſecond Eſſay, for the proof of this aſſertion.

The fourth was to confirm it to be the will of God, that the proſelytes of the gate, though deemed ſo unclean by the Jews, as not to be fit to be converſed with, ſhould be taken into a full participation of all the bleſſings of the goſpel, without any farther conformity to any of the other laws of Moſes, than thoſe they were obliged to ſubmit to as proſelytes of the gate. And to this end it was, that I conceive the Holy Ghoſt fell on Cornelius and his family, whilſt the word was preaching to them; and before they had ſo much as profeſſed their belief of it, or had been bap-

[p] Acts xiii. 9.

tized into it: the Holy Ghoſt thus himſelf leading the way to their being received into, and owned by, the church. This is the uſe that Peter makes of it to the Jews that were with him. For he ſays [q], "Can any man "forbid water, that theſe ſhould not be bap- "tized, who have received the Holy Ghoſt "as well as we?" And he makes the like uſe of this great circumſtance to the Jews at Jeruſalem, who expoſtulated ſo warmly with him on his going in unto this family of the uncircumciſed. For ſays he [r], "And as I be- "gan to ſpeak (before I had concluded my "diſcourſe, and much more before I could "hear their confeſſion of faith, or baptize "them, if I had ſo intended), the Holy Ghoſt "fell on them, as it did on us at the begin- "ginning. Foraſmuch then as God gave "them the like gifts as he did unto us, what "was I, that I could withſtand God?" And we ſee this immediately ſilenced them, notwithſtanding their firſt contention with him about it [s]. For on hearing that the Holy Ghoſt fell upon them in this manner, "they "held their peace, and glorified God, ſaying, "Then hath God alſo unto the Gentiles "granted repentance unto life [t]." And when this Spirit of bigotry aroſe again in ſome that believed, who were of the Phariſees; firſt at

[q] Acts x. 45, 47.
[r] Ibid. xi. 15.
[s] Ibid. ver. 2.
[t] Ver. 18.

Antioch,

Antioch [u], and afterwards at Jeruſalem [w]; and they ſtrenuouſly inſiſted, that the proſelytes of the gate, converted to chriſtianity, ſhould be ſubject to all the laws of Moſes; the Holy Ghoſt falling down on Cornelius and his family, who were not ſubject to all thoſe laws, carries the debate and the decree in favour of the proſelytes of the gate; and the aſſembly declare them to be free from any of thoſe laws, but the four then mentioned; to which they were ſubject, as proſelytes of the gate [x]. Peter particularly ſays of this deſcent of the Holy Ghoſt upon them, that "the Holy "Ghoſt bore them witneſs that he had pu-"rified their hearts by faith;" how unclean ſoever we have been uſed to think them, for want of an entire obedience to all the laws of Moſes [y].

The fifth and laſt time that the Holy Ghoſt, as I imagine, fell on any without the intervention of hands, was on the firſt harveſt of idolatrous Gentiles that were converted to the chriſtian faith; which was at Antioch in Piſidia. An account of which we have Acts xiii. 16—50. For it is ſaid of them, ver. 52. that "they were filled with the Holy Ghoſt." Which I apprehend to be a phraſeology in the Acts, denoting the deſcent of the Holy Ghoſt with out the intervention of hands: as in the

[u] Acts xv. 1. [w] Ver. 5
[x] Ver. 7—12. 28. [y] See the Eſſay on this decree.

inſtances, and for the reaſons, I have already given. And I am the rather inclined to think, that this expreſſion denotes the immediate deſcent of the Holy Ghoſt upon them, becauſe St. Paul ſeems to have an eye to it in the beginning of his diſcourſe in this chapter, ver. 14, 15. where he ſpeaks of John's baptiſm, and, as it ſeems to me, in contradiſtinction to Chriſt's baptizing with the Holy Ghoſt and with fire, though he does not quote the paſſage quite out. This part of his diſcourſe runs thus: "Of David's ſeed hath God—raiſ-"ed a Saviour. When John had firſt preach-"ed, before his coming, the baptiſm of repen-"tance unto all the people of Iſrael. And as "John fulfilled his courſe he ſaid, Whom "think ye that I am? I am not he. But "behold there cometh One after me, whoſe "ſhoes of his feet I am not worthy to looſe," ver. 24, 25. And the words, "He ſhall bap-"tize you with the Holy Ghoſt and with "fire," though not expreſs, are, as I apprehend, to be underſtood. This, indeed, was the aſſembly that met in the ſynagogue the firſt ſabbath-day: and though it chiefly conſiſted of Jews and religious proſelytes, or proſelytes of the gate, as appears ver. 16, 42. yet there ſeem to have been ſome idolatrous Gentiles among them, as one would be led to think, by their being diſtinguiſhed from the Jews and religious proſelytes, ver. 42. compared

pared with ver. 43. They do not ſeem to be fully convinced this ſabbath-day, but deſire to hear farther from them on the next, when they, and great multitudes of other nations, Gentiles, believed; and then probably were filled with the Holy Ghoſt.

If any ſhould except to the proof I bring to the Holy Ghoſt's deſcending on the idolatrous Gentiles, from the expreſſion uſed Acts xiii. 52. that "they were filled with the "Holy Ghoſt;" and ſhould alledge, againſt the arguments deduced from that expreſſion, that "Saul was filled with the Holy Ghoſt[z]," who has been generally thought to have received the Holy Ghoſt by the laying on of Ananias's hands: and if what may be collected to the contrary from what I have urged, or what I ſhall further urge againſt it in the ſecond Eſſay, ſhall not fully ſatisfy any one; I deſire it may be conſidered, that as this is the only inſtance where it can poſſibly be pretended that any one is filled with the Holy Ghoſt by the intervention of man's hands; ſo there are in this caſe many things that render it perfectly ſingular. For, on the ſuppoſition that Ananias imparted the Holy Ghoſt to Saul,

1. Ananias, who was but a diſciple, imparts it, and imparts it by laying on of his hands; though it is allowed, that none but

[z] Acts ix. 17. xiii. 9.

apoſtles

apoſtles had that privilege in any other caſe, as we ſhall ſee more fully by and by.

2. He imparts it to Saul, who is deſigned to be an apoſtle; and the only one, on whom the Holy Ghoſt did not deſcend without the intervention of hands. And on this ſuppoſition,

3. Ananias had a particular commiſſion from Chriſt to go and lay his hands on Saul[a] (though, as I think, only to give him ſight), and Saul had a viſion that Ananias was to come and lay his hands on him. This therefore is a caſe ſo particular, that no concluſion can be juſtly drawn from it: nor can it be inferred, that becauſe Saul was filled with the Holy Ghoſt by the laying on of the hands of Ananias (if that was the caſe, as I think it was not), that therefore, where others are ſaid to be filled with the Holy Ghoſt, that that phraſe does not ſignify the Holy Ghoſt's falling on them without the laying on of hands.

But I do not only conclude, that the Holy Ghoſt fell on the firſt harveſt of heathen converts, as it did on the apoſtles and their company, on Saul, and on Cornelius and his family, from the expreſſion uſed concerning them, that "they were filled with the "Holy Ghoſt;" but from the circumſtance of their caſe, compared with that of the firſt

[a] Acts ix. 11.

fruits of the proſelyted Gentiles converted to chriſtianity. For let it be conſidered, that Cornelius was a ſincere worſhiper of the true God, gave much alms to the people, and prayed to God alway [b]; and it is by far the moſt reaſonable to ſuppoſe that his family, and ſo the friends he called together, were devout Gentiles too: and that they were careful in abſtaining from things offered to idols, from fornication, from things ſtrangled, and from blood; abſtinences which were very agreeable to the Jews. And yet, if God ſaw it neceſſary to pour out the Holy Ghoſt on perſons ſo religious and devout, and ſo compliant with the Jews in certain points thought to be of great conſequence, in order perhaps to perſuade Peter himſelf that he ought to baptize them, though he had the viſion of the ſheet to put him upon doing it; and had found Cornelius had had a viſion which correſponded with that of the ſheet; nor does it ſeem as neceſſary for the Holy Ghoſt to have deſcended on the firſt heathen converts, who were idolaters, working all unrighteouſneſs and laſcivioufneſs with greedineſs, to ſatisfy Paul that he was to baptize them? eſpecially ſince there ſeems to have been ſome marks of backwardneſs in Paul to go to the idolatrous Gentiles, as well as in Peter to go to the proſelytes of the gate; as I have obſerved in

[b] Acts x. 2.

the

the preface. Farther, if the immediate deſcent of the Holy Ghoſt was neceſſary to bear witneſs to Cornelius and his family, holy and devout perſons, and not ſo offenſive to the Jews as idolaters were, that God had "purified their hearts by faith;" was it not as neceſſary to bear witneſs to thoſe abominable idolaters that he had purified theirs? And was it not as neceſſary to juſtify Paul in converſing with theſe, and admitting them to all the privileges of the goſpel, whilſt he declared them free from any obedience to any one of the laws of Moſes; as it was to juſtify Peter for admitting the others (who were allowed to live in their country, and worſhip at their temple, and in their ſynagogues) to the privileges of the goſpel, on continuing to ſubmit to the obſervance of ſome of them? And perhaps the giving the account of this immediate deſcent of the Holy Ghoſt, without any laying on of hands, on theſe firſt converts at Antioch and Piſidia, is the reaſon why St. Luke uſes that expreſſion concerning Paul and Barnabas's relation, of what had paſſed in their peregrination, to the church of Antioch in Syria, at their return to that church, that they rehearſed "all that God "had done *with* them," (μετ' αὐτῶν). Whereas, otherwiſe it had been more natural to ſay *by* them (δι' αὐτῶν).

I am

I am the more confirmed in my opinion, that the Holy Ghoſt fell upon the idolatrous Gentiles at Antioch in Piſidia, as well as on the firſt fruits of the proſelyted Gentiles at Cæſarea, from obſerving that he did not fall on the Samaritans [c]; but was given to them by the laying on of hands [d]. The Samaritans of theſe times were the deſcendants of thoſe of the twelve tribes who remained when the body of the people were carried captive into Aſſyria; of ſome that returned of the heathens from Cuthah; of apoſtate Jews, who, with Sanballat, firſt built a temple at Mount Gerizim, in oppoſition to the temple at Jeruſalem; of many of the diſcontented Jews, who reſorted to them [e]. Theſe all worſhiped the God of Iſrael, had the Pentateuch for the rule of their worſhip, but worſhiped at mount Gerizim inſtead of Jeruſalem. Theſe Samaritan Jews therefore our Saviour preached to [f], as well as to the Jews of Jeruſalem and of Judæa, though he ſaid, "he "was not ſent but to the loſt ſheep of the "houſe of Iſrael [g];" and was, as St. Paul ſays, "the Miniſter of the circumciſion [h]." And as ſome went to different parts in the firſt diſperſion, ſome as far as Phenice,

[c] Acts viii. 16. [d] Ver. 17.
[e] See Joſeph. Antiq. l. ix. c. 14. l. xi. c. 8.
[f] John v. [g] Matt. xv. 24.
[h] Rom. xv. 8.

Cyprus,

Cyprus, and Antioch, preaching the word "to the Jews only[i] (the direction for teaching not being then underſtood to extend farther); ſo Philip goes and preaches at Samaria[k], without any particular commiſſion from God for that purpoſe. Nor is he at all queſtioned about it, as Peter afterwards was, for going unto Cornelius[l]. But on the apoſtles hearing of his ſucceſs, they immediately ſend down Peter and John to impart the Holy Ghoſt to them, without any heſitation or debate. So that it is plain, the Samaritans were conſidered as Jews by Chriſt, by his apoſtles, and by the firſt preachers of the word. And ſo our Saviour foretels they ſhould; ſaying, that the apoſtles "ſhould be his witneſſes "in Jeruſalem, and Judæa, and Samaria" (though when he foretels their going to the Gentiles it is in darker terms), namely, "and to the uttermoſt parts of the earth[m]." It ſeems very probable to me, that ſuch of the Samaritans as believed in Chriſt, declared their reſolution to quit the worſhip at Mount Gerizim, and to adhere for the future to the worſhip at Jeruſalem. I think thoſe cannot be well ſuppoſed to do otherwiſe, conſidering it is plain from John iv. 19—27. that the Samaritans expected, that when the Meſſiah came, he would determine the great

[i] Acts xi. 19.
[k] Ibid. chap. viii.
[l] Ibid. xii. 2, 3.
[m] Ibid. i. 8.

queſtion

queſtion between them and the other Jews; and at the ſame time knew the full deciſion that Jeſus gave in favour of the other Jews; and if the Samaritans did on their believing make ſuch a declaration, there was then no difference between them and the ſtricteſt Jews; and nothing that could make the leaſt heſitation, whether they ſhould be readily received into the church. But, however this matter was, it is certain, that for ſome of the foregoing reaſons, if not for this, or for ſome others not ſo fully known to us, there was no difficulty made, either in going or ſending to the Samaritans, or in receiving them into the church. Now as God in nature does nothing in vain, but proportions every thing in juſt number, weight, and meaſure; ſo does he alſo in the operations of the Spirit in the new creation. It being therefore well underſtood, that the Samaritans were to be conſidered as Jews, there was no particular revelation or commiſſion given to preach to them; nor was it neceſſary for the Holy Ghoſt to fall on them, to juſtify Philip in preaching to them, or the apoſtles in receiving them into the chriſtian church. And therefore here things go on in their ordinary courſe, and the Spirit is imparted to them by the laying on of hands. But where a ſpecial commiſſion is neceſſary to direct any of the apoſtles to go and preach to men, who were not admitted

admitted to converſe (or even live among the Jews, when they could help it [n]), there the Holy Ghoſt ſeems to have fallen upon them, to juſtify the meſſenger he had ſent on that errand (as Peter to the proſelyted, and Paul to the idolatrous Gentiles), to bear witneſs to the perſons he had ſent them to, and to ſilence all the oppoſition and clamour that might be made againſt theſe meſſengers, or the perſons ſent to on that account. And perhaps it is this immediate deſcent of the Holy Ghoſt on theſe Gentiles, that St. Paul refers to [o], when he ſays, "that he was the miniſter of Jeſus "Chriſt to the Gentiles, miniſtering the "goſpel of God, that the offering up of the "Gentiles (or perhaps the firſt fruits of the "idolatrous Gentiles) might be acceptable; "being ſanctified by the Holy Ghoſt (allud-"ing perhaps to the oil that was to be pour-"ed on the firſt fruits alluding to Iſaiah "lxvi. 20.)" as Peter ſays, "The Holy "Ghoſt bore witneſs, that he had purified "Cornelius's and his family's hearts by faith" (who were the firſt fruits of the devout Gentiles); alluding perhaps to the ſymbol of fire, in which it is moſt likely it fell upon them; or perhaps to the notion of baptiſm in general, which is called purification [p], or it may be to both. And theſe firſt fruits of the de-

[n] Selden de Jur. L.
[o] Rom. xv. 16.
[p] John iii. 25.

vout

vout and idolatrous Gentiles being thus declared clean and holy, the whole lump was declared ſo too; as St. Paul argues in a like caſe, Rom. xi. 16. from whence perhaps it is, that St. Paul ſpeaks ſometimes in his epiſtles to the believing Gentiles among the Romans and the Coloſſians, where he had not then been, in a ſtrain as if they had all the Spirit; for the firſt fruits under the law conſecrated the whole harveſt; though not in ſo high a degree as thoſe firſt fruits themſelves were by which the harveſt was conſecrated.

Theſe ſeem to me to have been the ſeveral and the only inſtances of the pouring out of the Spirit. But the time of the firſt and greateſt of theſe effuſions deſerves our particular attention. It was ten days after Chriſt's aſcenſion, Acts i. 3. compared with Acts xi. 1. Far be it from me to pretend to give any other account of this celeſtial tranſaction than that the ſcriptures lead me to: and though I cannot pretend, from what has occurred to me on my reading them, to account why ten days preciſely are allotted to it; yet I think there are plain hints why this effuſion was not made immediately after Chriſt was parted from the apoſtles. Thoſe hints I will mention with the modeſty that becomes ſo great an occaſion, and ſubmit them to the judgement of the diligent and candid readers of the Bible. After Chriſt had finiſhed all

the work that God had given him to do, had ſhewed himſelf alive to the apoſtles after his paſſion, and had given them the commandments which he ſaw neceſſary at that time for their conduct, he is wafted up from the ground, gradually mounts the air in their ſight, till a cloud of glory received him out of it. Thus, after his conquering death, and him that had the power of death, that is, the devil, he aſcends in triumph in the "chariots of God, which are twenty thouſand, "even thouſands of angels;" as Jehovah deſcended on Mount Sinai at the giving of the law [q]. In them he aſcends far above the heavens, "leading captivity captive:" when firſt entering the holy of holies for us, he was ſeated on the "throne at the right-hand of "the Majeſty on high; far exalted above all "principality and power, and had a name "given him above every name, that at the "name of Jeſus every knee ſhould bow, and "every tongue confeſs that Jeſus Chriſt is "Lord [r]; angels, and authorities, and powers "being made ſubject to him." Nor did any thing remain "that was not put under his "feet, until the conſummation of all things, "Him only excepted who placed them in "this ſubjection to him." He is then anointed with "the oil of gladneſs," or with the

[q] Pſal. lxviii. 17, 18. [r] Phil. ii. 9, 12.

Holy Ghoſt, "above his fellows," as the King and head of his church[s]: or "filled "with all fullneſs, receiving the promiſe of "the Father, even gifts for men, that out of "his fulneſs he might fill all things, and "we might receive grace for grace." To ſuch a ſolemnity as this, ten days were appointed: at the end of which, after he had thus entered into the moſt holy place, was ſeated on his throne, was fitted for all mediatorial power, and inveſted with it; he, out of his royal bounty, gives gifts unto men, and bleſſes them with all ſpiritual bleſſings from the "heavenly places[t]; fitting ſome to "be apoſtles, ſome to be prophets, ſome to "be evangeliſts, ſome to be paſtors and "teachers for the work of the miniſtry, for "the edifying of the church;" by their miniſtry of the word of reconciliation, "he "ruled in the midſt of his enemies," ſubduing them immediately from the "womb of "the morning, by this the rod of his ſtrength, "or power; and making them a willing "people in this the day of his power[u]:" who, in token of their ready ſubjection to his juſt authority, pay him the homage which was proper to recognize him as the Lord and heir of all things; and offer their profeſſions for the ſupport of his kingdoms, by relieving

[s] Heb. i. 3, 9. [t] Eph. i. 3.
[u] Pſal. cx. 2, 3.

the neceſſities of the miniſters, and of thoſe needy ſubjects of which it was chiefly compoſed. This conſideration of the time of the firſt and greateſt effuſion of the Holy Ghoſt may help us to explain what St. John ſays[w], that "the Holy Ghoſt was not given becauſe "Jeſus was not glorified." Thus much may be obſerved in general about the time of this effuſion. But St. Luke, having pointed out another circumſtance of time relating to it, very particularly informs us, that it was "when the feaſt of Pentecoſt was fully "come[x]." Now the reaſon why God ſeems to have choſen that time for this great event, was to ſhew, that as in Chriſt's ſuffering at the feaſt of paſſover, Chriſt was our true paſſover; ſo that the giving of the Spirit was that which was prefigured by the feaſt of Pentecoſt; as it is moſt probable he was born at the feaſt of tabernacles, to point out to us, that the Word, or the brightneſs of the Father's glory, "was come to dwell (or taber-"nacle) among us[y]." The feaſt of pentecoſt was appointed to be the morrow after ſeven weeks from the paſſover[z], that is, fifty days. The reaſon of this feaſt was to commemorate the giving of the law at Mount Sinai; it being preciſely fifty days from the night that the children of Iſrael obſerved the firſt paſſ-

[w] John vii. 39.
[y] John i. 14.
[x] Acts ii. 1.
[z] Lev. xv. 16. Deut. xvi. 9.

over

over to God's giving the law there[a]. Whence all the Jewiſh writers conclude, that this feaſt was inſtituted in commemoration of giving the law: which Maimonides ſays was the great reaſon of bringing the children of Iſrael out of Egypt[b]. Thus it was likewiſe fifty days after Chriſt our paſſover was ſacrificed for us (who reſted in his grave on the ſabbath, and by riſing, on the firſt day of the week, when the ſheaf, or the firſt-fruits of the barley-harveſt, was offered unto the Lord, became the firſt-fruits of thoſe who ſlept); it was, I ſay, from that day fifty days, that the Holy Ghoſt was ſhed down on the apoſtles and their company; to teach them firſt the laws and doctrines of Chriſt, or the things of the kingdom of Chriſt; and then to enable them to publiſh them to others, from Mount Sion, or Jeruſalem (the place that God had appointed for his worſhip, and from whence Chriſt's ſceptre was to go forth to Jews and Gentiles[c]), who had been ignominiouſly crucified there fifty days before. At this feaſt the firſt-fruits of wheat-harveſt were to be offered to God in two loaves, which were for the uſe of the prieſts[d]. And on thoſe loaves, as on all the meat-offerings, oil was poured. After which

[a] See Biſhop Patrick's Com. on Exod. xix. 1.
[b] Mor. Nev. [c] Pſal. cx. ii. Luke xxiv. 47.
[d] Exod, xii, 12. xxiii. 16. Lev. xxiii. 17.

they began to gather in their wheat-harveſt, and compleat it. Thus likewiſe the apoſtles, having "themſelves received the firſt-fruits "of the Spirit," gathered in that day three thouſand ſouls, whom they preſented, or offered up unto God, and unto the Lamb, ſanctified by the Holy Ghoſt, as a kind of firſt-fruits of his creatures, or his new creatures, or as the firſt-fruits of the Jewiſh chriſtian-church. And then, agreeably to the feaſting and rejoicing at all thoſe feaſts, and particularly this of Pentecoſt [e], all the firſt chriſtians continued daily in the temple; "and breaking bread from houſe to houſe, "did eat their meat with gladneſs, as well as "ſingleneſs of heart; praiſing God alſo, as "well as having favour with the people [f]. And the apoſtles proceed farther in their great harveſt. Thus was this day well ſuited to the dignity of the event, as well as to confirm the truth of the chriſtian religion, and to furniſh ſeveral moral inſtructions, to thoſe who conſider this circumſtance of time with the attention it deſerves.

And as to the feaſt of Pentecoſt being fully come, it carries in it, as Dr. Lightfoot learnedly obſerves, a manifeſt reference to the inſtitution of Pentecoſt; which was to be on the morrow after the ſabbath, or after the ſeventh ſabbath from the paſſover; which

[e] Deut. xvi. 11. [f] Acts ii. 46, 47.

makes

makes the fifty days complete, and was called, "the day of the firſt fruits [g]," namely, of wheat-harveſt. But as the Jews reckoned their days evening and morning, this fiftieth day began Saturday-evening, but was not fully come, or compleated, till the firſt day of the week, when the Holy Ghoſt fell on them in the morning [h].

When the Holy Ghoſt did not deſcend, but was communicated by the laying on of hands; it is called, the giving and receiving the Holy Ghoſt [i], and the miniſtering of the Spirit [k], and imparting ſpiritual gifts [l].

I cannot tell whether the conſideration of theſe two different ways, by which the Holy Ghoſt came on believers, either immediately, and in the ſymbol of cloven tongues as of fire, or by the laying on of hands; will not help us through a difficulty that occurrs Heb. vi. 2. where the doctrine of baptiſms, and of laying on of hands, are reckoned among the firſt principles of chriſtianity. May not the ſenſe of that place be this; namely, the meaning of the doctrine of baptiſms be the baptiſm of water by which all believers, and the baptiſm of the Holy Ghoſt and fire be the baptiſm by which the firſt diſciples among the Jews, and the firſt converts among the

[g] Numb. xxviii. 26.
[h] Acts ii. 15.
[i] Ibid. xviii. 15, 17, 18, 19.
[k] Gal. iii. 5.
[l] Rom. i. 11.

devout and idolatrous Gentiles, were initiated? And the meaning of the laying on of hands, ſignify the conferring theſe gifts on believers, who had not received them immediately (by the Holy Ghoſt's coming down upon them with fire) by the laying on of the hands of the apoſtles: and ſo both theſe doctrines be the firſt principles of chriſtianity, inaſmuch as baptiſms are the firſt entrance into it, and the laying on of hands the great evidence of it; as faith and repentance are the ſubſtance of it, and as a reſurrection to eternal judgment is the great motive to induce mankind to embrace it?

The moſt remarkable things which ſeem to attend the conferring the Holy Ghoſt by the laying on of hands, are,

1. That none but apoſtles could confer it. But I ſhall do no more than mention this here; referring the reader to the ſecond Eſſay, to which this head more properly belongs.

2. The next thing remarkable in the conferring of the Holy Ghoſt by the laying on of the apoſtles hands is, that they ſeem to have communicated it to none but believers (I mean believers unto righteouſneſs), and to all believers where they came: whereas, the Holy Ghoſt fell down but on a few, and very rarely.

That the apoſtles gave it to none but believers, appears from hence; that they always

ways conferred it after baptiſm, when with the mouth, "confeſſion was made of what "they believed in their heart; making the "anſwers of a good conſcience." So we find it was, Acts ii. 38—42. viii. 12—18. xix. 5—8. And Acts ii. 38, Peter tells the Jews, in anſwer to their queſtion, "What ſhall we "do? Repent and be baptized every one of "you, in the name of Jeſus Chriſt, for the "remiſſion of ſins, and ye ſhall receive the "gift of the Holy Ghoſt." And becauſe the Spirit was always imparted after baptiſm (the caſe of Cornelius only excepted), therefore are believers ſaid to be "baptized by one "Spirit into one body, whether Jews or Gen-"tiles, bond or free [m]." And hence came the ancients to talk of the illumination conferred at baptiſm, as I have already mentioned on another occaſion. From hence it is that St. Paul places the waſhing of regeneration, and of the renewing of the Holy Ghoſt, together (λουτρον της παλιγγενεσιας και ανακαινωσεως πνευματος αγιου [n]). And Acts ii. 32. Peter and the other apoſtles tell the council, that "they are Chriſt's witneſſes, and ſo is the "Holy Ghoſt, whom he hath given to them "that obey him." And St Paul tells the Galatians, that it is becauſe "they are ſons, "that God hath ſent forth the Spirit of his

[m] 1 Cor. xiii. 13. [n] Tit. iii. 5.

"Son

" Son into their hearts [o]." And because "Si-
" mon Magus's heart was not right with God,
" but that he was in the gall of bitterneſs,
" and the bond of iniquity; therefore he had
" neither part nor lot in that matter [p]." And St. Jude joins mens being ſenſual, and not having the Spirit, together [q].

That the communication of the Spirit, ſome way or other, was to be very general, appears from the ancient prophecies of this matter. David ſpeaks of Chriſt's ſcattering his gifts, and loading us with his benefits [r]. And Iſaiah, foretelling various circumſtances of the Meſſiah's kingdom [s], adds [t], "And all thy
" children ſhall be taught of God." Which our Saviour applies to himſelf [u], who was to teach the world by the Holy Spirit. Jeremiah alſo, prophecying of theſe days, ſays,
" Behold the days come, ſaith the Lord, that
" I will make a new covenant with the houſe
" of Iſrael, and with the houſe of Judah.
" Not according to the covenant which I
" made with their fathers, in the day that I
" took them out of the land of Egypt. But
" this ſhall be the covenant that I will make
" with the houſe of Iſrael after thoſe days,

[o] Gal. iv. 4. [p] Acts viii. 23.
[q] Jude 19. John xiv. 17, 21, 23. 1 John iii. 24. iv. 4, 6, 13.
[r] Pſal. lxviii. 18, 19.
[s] Iſa. liii. 4, 5. [t] Ibid. liv. 13.
[u] John vi. 40.

" ſaith

" ſaith the Lord, I will put my law in their
" inward parts, and write it in their hearts;
" and they ſhall teach no more every man
" his neighbour, and every man his brother,
" ſaying, Know the Lord; for they ſhall all
" know me from the leaſt to the greateſt of
" them, ſaith the Lord [w]." The promiſe is here very general; " all, all from the leaſt to
" the greateſt, ſhall be ſo taught of God as to
" want little aſſiſtance from others." Which St. Paul refers to his times, Heb. viii. 8—12, and perhaps alluding to it 2 Cor. iii. 3. The words of Joel are likewiſe as extenſive; for he ſays, " I will pour out my Spirit upon all
" fleſh [x]." And thus John Baptiſt ſpeaks in a manner to give us to underſtand, that Chriſt's baptiſm by the Holy Ghoſt and fire ſhould be as extenſive as his by water. All this ſhews, that the communication of the Spirit was to be very general and diffuſive, ſome way or other. How far it was communicated immediately, we have ſeen already. And that it was given, or miniſtered, by the apoſtles " to all believers where they came," who had not received it before, may appear from the following inſtances. Peter conferred the Holy Ghoſt on the three thouſand ſouls that were added to the church at the feaſt of Pentecoſt. For when they, being pricked to the heart by his diſcourſe, ſay,

[w] Jer. xxxi. 31—35. [x] Joel ii. 28.

" Men

" Men and Brethren, what ſhall we do? " Peter anſwers, Repent and be baptized " every one of you in the name of Jeſus " Chriſt for the remiſſion of your ſins, and " ye ſhall receive the Holy Ghoſt. For the " promiſe (that is, of the Holy Ghoſt, par- " ticularly called the promiſe of the Father, " Luke xxiv. 40. Gal. i. 4.) is to you and " to your children, and to all that are afar off, " even as many as the Lord our God ſhall " call [y]." Nothing can be more expreſs to this purpoſe. And it is ſaid [z], " Then they " that gladly received his word were bapti- " ed," and no doubt received the promiſe thereupon, that is, the gift of the Holy Ghoſt. For St. Luke adds, " And the ſame " day there were added to them (who had " the gift of the Holy Ghoſt) about three " thouſand ſouls." And Peter ſpeaks of the Holy Ghoſt, or the gift of the Holy Ghoſt, " as given by God to them (or to all them) " that obey him [a]." And that the gift of the Holy Ghoſt is here ſpoken of, ſeems plain from this; that the Holy Ghoſt is here ſpoken of as a witneſs of Chriſt's reſurrection and exaltation at the right-hand of God: which we learn this gift was brought as the great proof of by Peter [b]; for he ſays, " Therefore " being by the right-hand of God exalted,

[y] Acts ii. 38, 39.
[z] Ver. 41.
[a] Ibid. v. 32.
[b] Ibid. ii. 33.

" and

"and having received of the Father the pro-
"miſe of the Holy Ghoſt, he hath ſhed
"forth this which ye now ſee and hear."
And what could be a ſtronger proof that he was aſcended on high, than that he gave theſe gifts unto men? as St. Paul ſays, Eph. iv. 8, 9, 10, 11. As ſoon as the Samaritans were converted by Philip, and were baptized [c], the apoſtles ſend down Peter and John, as a thing of courſe, to lay their hands on them, that they might receive the Holy Ghoſt: "And they prayed for them, and laid their
"hands on them, and they received the
"Holy Ghoſt [d]." And St. Luke's remark, that before the apoſtles coming down to Samaria, "the Holy Ghoſt had as yet fallen
"upon none of them," ſeems to intimate, that the Holy Ghoſt had hitherto been imparted to all believers; which is the more probable, becauſe hitherto all the converts had been made at Jeruſalem, where the apoſtles were at hand to impart it. When Paul comes to Derbe and Lyſtra [e], he imparts the gifts of the Holy Ghoſt to Timothy. That he imparted them to Timothy, is plain from St. Paul's own aſſertion, 2 Tim. i. 6, 7. and of this I ſhall have occaſion to ſpeak more fully afterwards: and that he imparted them then is highly probable, becauſe Paul would

[c] Acts viii. 12.
[d] Ibid. ver. 14—18.
[e] Ibid. xvi. 1.

then

then have him to go forth with him, and employed him very ſoon after in aſſiſting him to convert the Theſſalonians (as may be gathered from 1 Theſſ. i. 1. 5. iii. 2.); if he did not employ him in the miniſtry before, namely, in Phrygia, Galatia, Myſia, and other parts of Macedonia. When St. Paul comes to Epheſus, and finds certain diſciples there, he aſks them, as a queſtion of courſe, and that he conſtantly aſked of all diſciples he did not know, "Have ye received the Holy "Ghoſt?" and on finding they had not, as a thing of courſe, and conſtantly practiſed, "he firſt baptiſes them in the name of the "Lord Jeſus, and then lays his hands on "them, and the Holy Ghoſt came upon "them[f]."

And I think that which muſt put this matter out of all doubt is, that it appears, that St. Paul had imparted the Holy Ghoſt to thoſe chriſtians where he had been; as is plain in the caſe of the Corinthians, Galatians, Epheſians, Philippians, and the Theſſalonians.

All the members of the church of Corinth ſeem to have had it in a very plentiful manner. This ſeems to be implied in what St. Paul ſays, 1 Cor. xii. 7. "But the manifeſtation of "the Spirit is given to every man to profit "withal." This is expreſſly aſſerted by Clement, in his Epiſtle, § 2. And I think it may

[f] Acts xix. 1—8.

be

be inferred from ſeveral paſſages in St. Paul's epiſtles to them: Since we find that they ſpake with tongues, they prayed, they interpreted, they prophecied; or, in St. Paul's phraſe, they "bleſſed with the Spirit[g]; they "had a doctrine; they had a tongue: they "had a revelation: they had an interpretation[h]." Inſomuch that he ſays, "That "the teſtimony of Chriſt was confirmed in "them, by their being enriched in all utterance, and all knowledge[i]; ſo that they "came behind in no gift[k]; and were not inferiour to any of the other churches[l]." This plainly ſhews, that theſe gifts were at leaſt frequent in the other churches. There is another text in this epiſtle which is as fully to this purpoſe, with the addition of ſuch a ſupplement as ſeems neceſſary to make the ſame complete, and which ſome of the verſions have accordingly made, namely, 1 Cor. xiv. 33. when, after St. Paul had given ſeveral directions about the due exerciſe of the gifts of the Spirit, he enforces them by ſaying, "For God is not the author of confu-"ſion, but of peace (as I teach, or as the "practice is), in all the churches of the "ſaints[m]." For with this neceſſary ſupple-

[g] 1 Cor. xiv. 16.
[h] Ver. 26.
[i] Ibid. i. 5, 6.
[k] Ver. 7.
[l] 2 Cor. xii. 12.
[m] See Mills, & De Beauſobre & L'Enfant, in loc.

ment

ment to the ſenſe, the implication is obvious, that he had given like directions, or that there was a like practice, to what he now taught them, concerning the exerciſe of theſe gifts of the Spirit, in all the other churches of the ſaints. St. Paul tells them, that "he who "anointed them is God;" that is, "had giv-"en the Spirit of prophecy [n]; who hath alſo "ſealed us, and given us the earneſt of the "Spirit [o];" that is, who had given them this earneſt of the Spirit by him, "as an able "miniſter of the New Teſtament, not of "the letter, but of the Spirit [p]; approving "himſelf to them as the miniſter of God in "much patience — long ſuffering — and the "Holy Ghoſt [q]." That theſe gifts were very common in this church, where St. Paul had continued ſo long, appears from this, that he proves each of theſe churches to be but one body, becauſe they had but one ſpirit; and that though that Spirit gave different gifts, yet they were all for the uſe of that one body. Juſt as there is but one ſoul and one body, though there are ſeveral members fitted for the different ſervices of that one body, and directed to thoſe ſervices by one ſoul [r]. From hence he likewiſe demonſtrates the duty of love and eſteem they owe to each other, ſince

[n] 2 Cor. i. 21. [o] Ver. 21.
[p] Ibid. iii. 6. [q] Ibid. vi. 4—7.
[r] See 1 Cor. xii. Eph. iv. 3, 4, 7, 12, 13, 15, 16.

as the meaneſt member performed ſome uſeful and neceſſary, though different office to the body, by ſome gift of this one Spirit, and was therefore taken care of by the body; ſo there was not the meaneſt member in the church but having ſome gift of the Spirit, rendered ſome conſiderable ſervice to the church [s]. From this place, as well as others, we may by the way obſerve, that theſe gifts were to be exerciſed in the aſſemblies of chriſtians. There at leaſt they were exerciſed with the greateſt variety, and frequently to the greateſt profit. Our Saviour had promiſed, that "where two or three were gathered together, he would be in the midſt of them [t]." This was a great incitement to love and unity, and a very ſtrong reaſon why they ſhould not forſake the aſſembling themſelves together, as St. Paul tells the Hebrews the manner of ſome of them was: "but exhort one another" (παρακαλοῦντες) [u]; which we have before obſerved was one of the gifts of the Spirit. The ſame thing appears from ſuch epiſtles to thoſe other churches as have come to our hands. St. Paul aſks the Galatians [w], "Received ye the Spirit by the "works of the law, or the hearing of faith?" And proves the truth of the goſpel to them by this, that "they (or the Gentiles) had

[s] 1 Cor. xii. 13—26.
[t] Matt. xviii. 20.
[u] Heb. x. 25.
[w] Gal. iii. 2.

" received the promiſe of the Spirit through " faith [x];" and tells them, that " becauſe " they are ſons, God hath ſent forth the Spi- " rit of his Son into their hearts [y]; and that " through this Spirit they did wait for the hope " of righteouſneſs by faith [z]." And finally in the laſt chapter ſays, " Brethren, if any " man is overtaken of a fault, ye which are " ſpiritual, reſtore ſuch an one in the ſpirit " of meekneſs; conſidering thyſelf, leſt thou " alſo be tempted [a]." He bleſſes " the God " and Father of our Lord Jeſus Chriſt, who " hath bleſſed us Gentiles (to whom the epiſ- " tle entitled to the Epheſians was writ), " with all ſpiritual bleſſings in heavenly " places in Chriſt [b]: with all ſpiritual bleſſ- " ings, ἐν πάσῃ εὐλογίᾳ πνευματικῇ," might be rendered, " with all bleſſings of the Spirit." St. Paul ſtiles the gifts of the Holy Ghoſt εὐλογία εὐαγγελίου, the bleſſings of the goſpel [c]. And that that ſignifies the gifts of the Holy Ghoſt may appear from comparing Rom. i. 11. where he ſays, I long to ſee you, that I may impart ſome ſpiritual gift, χάρισμα τι πνευματικὸν, the ſame with the εὐλογία εὐαγγελίου here. And that the promiſe of the Spirit is ſtiled by this apoſtle εὐλογία τοῦ Ἀβραὰμ, " the " bleſſing of Abraham," Gal. iii. 14. The

[x] Gal. iii. 14.
[y] Ibid. iv. 6.
[z] Ibid. v. 5.
[a] Ibid. vi. 1.
[b] Eph. i. 3.
[c] Rom. xv. 29.

calling

calling the gifts of the Spirit, ſpiritual bleſſings, the bleſſings of the goſpel, the bleſſing of Abraham, may probably be in alluſion to Iſa. xliv. 2, 3. "Fear not, Jacob my ſervant, "and Iſrael whom I have choſen; for I will "put my Spirit on thy ſeed, and my bleſſing "on thy children (καὶ τὰς εὐλογίας μου)." Theſe ſpiritual bleſſings are ſaid to be ἐν τοῖς ἐπουρανίοις, in heavenly places (as it ſhould be rendered); and the reaſon why they are ſaid to be in heavenly things may be ſeen above. He tells the Epheſians [d], that after they believed, they "were ſealed with the Spirit of promiſe, "which is the earneſt of our inheritance;" and ſays, "that they alſo became the habita-"tion of God through the Spirit [e]." He ſpeaks very fully of theſe gifts, and the different perſons to whom they were given [f], and ſays, "But unto every one of us is given "grace, according to the meaſure of the gift "of Chriſt." And farther St. Paul enjoins the Epheſians, "not to grieve the Spirit, by "which they were ſealed unto the day of re-"demption:" and alluding to the votaries of Bacchus, who uſed to fill themſelves with wine at the Bacchanalia, he ſays, "Be not "drunk with wine, wherein is exceſs; but "be filled with the Spirit; ſpeaking to your-"ſelves in pſalms and hymns and ſpiritual

[d] Eph. i. 13, 14.
[e] Ibid. ii. 22.
[f] Ibid. iv. 7—13.
[g] Ibid. ver. 30.

" ſongs (ᾠδαῖς πνευματικαῖς, ſongs of the Spi-
" rit [h].") He gives the like advice to the Coloſſians; and they were to " admoniſh one
" another in pſalms and hymns and ſongs of
" the Spirit, and to ſing by the help of this
" gift in their hearts to the Lord [i]." Paul beſeeches the Philippians by " the conſolation
" in Chriſt, the comfort of love, and the
" fellowſhip of the Spirit;" that is, by any of the gifts of the Spirit that were common to them and him [k]. He tells the Theſſalonians, that " the goſpel came not to them in
" word only, but alſo in power, and in the
" Holy Ghoſt [l]; and that they received it
" with joy in the Holy Ghoſt [m]." And chap. v. 19. he has theſe remarkable words, not unlike thoſe, Eph. iv. 30. (alluding perhaps to the ſymbol of fire, in which the Holy Ghoſt deſcended); " quench not the Spirit:
" deſpiſe not prophecying." St. Paul ſpeaks of theſe gifts conferred by the laying on of hands, as one of the firſt and fundamental principles of chriſtianity, Heb. vi. 1, 2. this being the great evidence of the truth of it, as has been juſt obſerved: he ſhews them the danger of diſbelieving or diſobeying chriſtianity, from this conſideration, that " the
" goſpel was confirmed by divers gifts (or

[h] Eph. v. 18, 19.
[i] Col. iii. 16.
[k] Phil. ii. 1.
[l] 1 Theſſ. i. 5.
[m] Ver. 6.

" diſtributions)

" diſtributions) of the Holy Ghoſt [n]. If, ſays " he, thoſe who have taſted of the heavenly " gift, and were made partakers of the Holy " Ghoſt, ſhall fall away, it is impoſſible to " renew them again unto repentance [o]: and " that there remaineth nothing but a fearful " looking for of judgement, and fiery indig- " nation, to ſuch as have done deſpite unto " (or reproached) the Spirit of grace [p]." And becauſe he had not been at Rome when he wrote his Epiſtle to the Romans [q], he tells them, " that he longs to ſee them, that he " might impart unto them ſome ſpiritual " gift, to the end they may be eſtabliſhed (or " confirmed in their faith by ſeeing ſuch gifts, " not only among thoſe that had them, but " had received them elſewhere; but imme- " diately conferred on them by him the " preacher of this goſpel, in which they be- " lieved); that is, as he adds, that I may be " comforted together with you, by the mu- " tual faith both of you and me [r]: for he " ſays, he is ſure, when he comes, he ſhall " come to them in the fulneſs of the bleſſing " of Chriſt [s]." And though the generality of the believing Romans had not the gifts of the Holy Ghoſt, no apoſtle having been among them at the time that Paul writ to

[n] Heb. xi. 4.
[o] Ibid. vi. 4, 5, 6.
[p] Ibid. x. 26—29.
[q] Rom. i. 10, 11. xiv. 19.
[r] Ibid. i, 11, 12.
[s] Ibid. xv. 29.

them (they having been probably converted by ſome of thoſe who might be diſperſed on ſome of the perſecutions); yet ſome among them had theſe gifts, as appears from Rom. xii. 3—8. Perhaps it might be thoſe who converted them; and who had received thoſe gifts from ſome of the apoſtles elſewhere. The ſame may be ſaid of the Laodiceans, in caſe the epiſtle commonly called the epiſtle to the Epheſians was really written to the Laodiceans, as I ſuppoſe it was [t].

Peter plainly refers to theſe gifts [u]; for he ſays, "that it was revealed to the prophets of "old, that not unto themſelves, but unto "them of this age, they did miniſter the "things that were reported unto them by "them that preached the goſpel unto them, "*with* (or *by*) the Holy Ghoſt ſent down "from heaven." And he afterwards gives this exhortation (which ſuppoſes theſe gifts to have been very common [w]): "As every man "hath received the gift (χάρισμα) even ſo "miniſter the ſame as faithful ſtewards of "the manifold grace of God. If any man "ſpeak, let him ſpeak as the oracles of God: "If any man miniſter (as a deacon, εἴ τις "διακονεῖ), let him do it as of the ability "(or with the gifts of prudence) that God "giveth." And that Peter imparted theſe

[t] See the Abſtract.
[u] 1 Pet. i. 12.
[w] Ibid. iv. 10, 11.

gifts

gifts to the believing Jews, as well as to theſe devout Gentiles to whom he writes, may be confirmed by Paul's teſtimony; who ſays, that "He that wrought effectually in Peter "to the apoſtleſhip of the circumciſion, the "ſame wrought effectually in me towards "the Gentiles[x]."

St. John tells all thoſe he writes to, 1 John ii. 20. to ſhew them in how little danger they were of being deceived under the faireſt pretences, that "they had an unction (a pro-"phetic unction or ſpirit), from the Holy "One (Chriſt, called the Holy One, whoſe "Spirit the Holy Ghoſt was, and which he "ſent down); and ye know all things, that "is, all things neceſſary to be known." And afterwards he ſays, "This anointing, which "you have received of him, abideth in you, "and ye have no need that any man teach "you; but as the ſame anointing teacheth "you all things, and is truth, and is no lie," ver. 27. And he adds, "Hereby we know "that we dwell in him, and he in us, becauſe "he hath given us his Holy Spirit," chap. iv. 13. And chap. v. 10. aſſerts, that "he that be-"lieveth on the Son of God, hath the wit-"neſs in himſelf, that is, the Spirit, which "he ſaith beareth witneſs," ver. 6. And chap. vi. 7. "For there are three that bear

[x] Gal. ii. 8.

" witneſs, the Spirit, the water, and the " blood."

St. Jude ſpeaks of ſenſual men, who ſeparated themſelves from the chriſtians, as the only kind of men " who have not the Spirit[y]." And directs all thoſe he writes to, that " building themſelves up in their moſt holy " faith, they ſhould pray in the Holy Ghoſt[z]," which is what St. Paul calls, " praying " with the Spirit[a]."

And St. James does not only ſpeak of the " prayer of faith (by which the anointing " with oil in the name of the Lord, the " elders ſhall heal the ſick); but of the ef- " fectual fervent prayer of the righteous, as " we tranſlate it (or the inwrought, or in- " ſpired prayer of the righteous, as it would " be better rendered, δέησις δικαίου ἐνεργουμένη), " which availeth much[b]." And ſpeaks of it, not as a thing peculiar to ſome few righteous, but common among them.

All which quotations are but agreeable to what our Saviour told the Jews[c], on the laſt day of the feaſt of tabernacles, which was the day of an holy convocation, or of a great congregation of the people, when it was the cuſtom of the people to fetch water from Siloam (which St. John ſays ſignifies the

[y] Jude 19.
[z] Ver. 20.
[a] 1 Cor. xiv. 15.
[b] James v. 14. 15.
[c] John xxvii. 37.

ſoul

ſoul [d]), ſome of which they drank with loud acclamations and hoſannahs (or ſave-now [e]); and ſome of which they brought for a drink-offering to God, both as a commemoration of the rock that flowed and followed them thro' the wilderneſs, to relieve their thirſt; and alſo as an offering, with prayers for rain againſt the following ſeed-time; when Jeſus, obſerving this ſolemnity, ſtood in a convenient place, and, alluding to this rite, cried (aloud) ſaying, "If any man thirſt, let him "come unto me and drink (if any man earn-"eſtly deſire the ſpiritual water of wiſe in-"ſtruction, which, to the ſouls of all thoſe "that pant after it, is a greater refreſh-"ment than water is to a thirſty body; "let him but be my diſciple, and he ſhall "have it). And then adds (nay, he ſhall "not only have it to quench his own thirſt, "but to communicate to others). He that be-"lieveth on me, as the ſcripture ſaith, out "of his belly ſhall flow rivers of living wa-"ters. Which, the evangeliſt adds (who "wrote this goſpel after the accompliſhment "of this prediction), he ſpake of the Spirit, "which they that believe in him ſhould re-"ceive." They that believe, is here an expreſſion of the ſame force, as all they that believe; for here is no diſtinction or limitation made. Our Saviour's doing this at the feaſt

[d] John ix. 7. [e] Pſal. cxviii. 25.

of

of tabernacles is the more remarkable, becauſe the Jews called the days of the Meſſiah the feaſt of tabernacles; and this was the laſt day of thoſe feaſts that preceded our Lord's death, and conſequently that preceded the miſſion of the Holy Ghoſt; and it is alſo very obſervable, that the Jews thought this water a type of the Spirit. And St. Mark ſpeaks in the ſame general terms when he relates [f], that after our Saviour had given his commiſſion to the apoſtles, to go and preach the goſpel to every creature; he added, "And theſe ſigns "ſhall follow (not only you apoſtles, in con-"firmation of the truth of what ye ſhall "preach, purſuant to my command, but) "them that believe: In my name they ſhall "caſt out devils, they ſhall ſpeak with "tongues, &c." And ſo likewiſe our Saviour ſays [g], "He that believeth on me, the "works that I do ſhall he do alſo, and greater "works than theſe ſhall he do, becauſe I "go to my Father."

When I lay all theſe facts together, and ſee that where the apoſtles had been they always conferred the gifts of the Holy Ghoſt, and that the members of thoſe churches where they had not been were the only members of churches that ſeem not to have had them; I can ſcarce forbear thinking, that this general communication of the Holy Ghoſt is what

[f] Mark xv. 16, 17. [g] John xiv. 12.

John

John the Baptiſt referred to, when he told the Jews, that "he indeed baptized with "water, but that Chriſt would baptize them "with the Holy Ghoſt and with fire[h]." Which ſeems to import at leaſt thus much, that as he (John) a witneſs to Jeſus, baptized all that came to him, that believed the kingdom of heaven was at hand, with water; ſo the apoſtles, the choſen witneſſes of Chriſt's reſurrection, being firſt baptized with the Holy Ghoſt and fire immediately from heaven, ſhould baptize with the Holy Ghoſt all believers that ſhould come to them, and that had not been firſt baptized with it in the ſame immediate manner as themſelves (as the reſt of the hundred and twenty, Saul, and the firſt fruits of the devout and idolatrous Gentiles, were). And ſo our Saviour tells the apoſtles after his reſurrection[i]: "For John "truly baptized with water, but ye ſhall be "baptized with the Holy Ghoſt and with fire, "not many days hence." And that *ye* here is not reſtrained to the apoſtles, we learn from the quotation Peter makes of this prediction of our Saviour, and his application of it to the Holy Ghoſt's deſcending on Cornelius and his houſe[k]; and to this alſo I think Paul refers[l], though he does not quote the paſſage quite out. And may not our Saviour

[h] Luke iii. 16.
[i] Acts i. 5.
[k] Ibid. xi. 16.
[l] Ibid. xiii. 35.

alſo

alſo refer to this in his converſation with Nicodemus, John iii. 5. who comes to him privately, when he tells him (in anſwer to that which muſt be ſuppoſed to be Nicodemus's queſtion, ver. 7. I ſee you are a Teacher come from God by your miracles; but pray what is the ſum of the doctrine you come to teach?) when he tells him, that "if "a Man is not born of water, and of the "Spirit, he cannot enter into the kingdom of "God." Which perhaps is to ſay, that "a "man cannot become a ſubject of the kingdom that he was going to ſet up, by private "inſtruction, without being openly initiated, "and making a public profeſſion: and that "that would not only be by baptiſm with "water, which was an actual and public declaration of a change of opinion and manners, and when with the mouth confeſſion "was to be made; but alſo by baptiſm with "the Holy Ghoſt, when his kingdom was "actually come, after his aſcenſion, when "men would be brought to ſpeak the great "things of God, as the Spirit ſhould give "them utterance;" which baptiſm would be, as I juſt now ſaid, either immediately, as in the caſe of thoſe on whom the Holy Ghoſt came without the intervention of hands; or by the intervention of the hands of ſome on whom the Holy Ghoſt had ſo deſcended. The expreſſion being general, the occaſion on

which it is ſpoke, and ſome paſſages in the converſation, point this way. For that the general notion that is always included in baptiſm is initiation, I believe will appear beyond doubt, to him that conſiders it in any of the three kinds of it mentioned in ſcripture; in that of water, in this of the Holy Ghoſt and fire particularly; and moſt clearly of all in that which our Saviour mentions Matt. xx. 22—24. and Luke xii. 50. For I think baptiſm cannot poſſibly be underſtood in thoſe two laſt places, in any other ſenſe than the ſufferings by which Jeſus was to be initiated into his kingdom, and the fulneſs of power he was to receive upon his going through them. It may be of ſome uſe too here to obſerve, that though John Baptiſt and Jeſus, ſpeaking in the places juſt now quoted, of the baptiſm of the Holy Ghoſt and fire, before it happened, and before it was explained, ſpeak of it in ſuch general expreſſions, as comprehend both the immediate communication of the Holy Ghoſt from heaven, and the conferring it by the apoſtles; yet when the predictions of John Baptiſt and our Saviour about this baptiſm were fully explained by the event, then the diſtinction that was made between them plainly appears; and particularly Heb. vi. 2. which I conſidered whilſt I treated of the immediate deſcent of the Holy Ghoſt

Ghoſt on the firſt chriſtians among the Jews, and among the devout and idolatrous Gentiles. Nor is this the ſingle inſtance of general expreſſions uſed by our Saviour, which afterwards came to be more diſtinct and ſpecific.

If, after all this, any one ſhould be of opinion, that the apoſtles did not confer theſe gifts on all the believers where they came; I deſire he would let me know, by what rule he can prove, or even ſuggeſt with any probability, that the apoſtles governed themſelves in conferring theſe gifts on ſome where they came, and not on others. They who imagine, that the apoſtles conferred the Holy Ghoſt only on the biſhops, preſbyters, and deacons; or on paſtors, teachers, and elders, as a diſtinct order of men from the brethren or believers, do not read the ſcriptures with that freedom from the prepoſſeſſion of modern ſyſtems, or modern practice, which becomes the diſciples of Chriſt; much leſs with that knowledge of the ſtate of things in the times of the apoſtles, which they muſt have who will make themſelves maſters of them. He who reads them without prejudice, and with this previous preparation, will undoubtedly ſee, that there were many churches without any ſuch orders of men in them. This is owned now by thoſe who contend the moſt fiercely

fiercely for ſuch orders[a]: and they will ſee too, that theſe gifts were conferred on too many to allow them to ſuppoſe, that all on whom they were conferred were of the clergy; unleſs they will make them all of the clergy, and ſcarce leave them any laymen to exerciſe them on.

Thus it ſeems to me, that the gifts of the Holy Ghoſt were ordinarily conferred by the laying on of the hands of the apoſtles; and that the apoſtles laid them on all believers where they came, and on no others. But it appears to me at the ſame time, that whenever the gifts of the Holy Ghoſt were conferred by the laying on of their hands, they were conferred in a lower degree: for we do not find, that any of thoſe to whom the apoſtles imparted the gift of the Holy Ghoſt by the laying on of their hands, are ever ſaid to be full of the Holy Ghoſt. They only, as we obſerved before, ſeem to have this expreſſion uſed of them, on whom we either know, or have great reaſon to think, the Holy Ghoſt fell without the intervention of hands. And no wonder, that where the apoſtles laid their hands, there ſhould not be ſo plentiful a communication of the Spirit; ſince where they laid on their hands, it was only to confirm particular perſons or churches in the faith of

[a] See Mr. Dodwell, de Jur. Laic. Sacerd. and Dr. Whitby, on the Cor. and Theſſ.

the goſpel: whereas the Holy Ghoſt always deſcended to confirm ſome things that were to be of univerſal inſtruction and importance; or confer gifts on perſons that were to be of the greateſt uſe and ſervice to the whole chriſtian church: as will appear upon the leaſt reflection on the only inſtances which occurr of his immediate deſcent.

However, though the gifts conferred by the apoſtles were conferred in a lower degree than when the Holy Ghoſt fell on them; yet I am apt to think, that whenever the apoſtles conferred ſuch gifts of the Holy Ghoſt as they could impart, they always prayed that thoſe to whom they were going to impart them might receive them. Our Saviour, who told his diſciples, that their heavenly Father would give them the Holy Spirit; adds, that "it ſhould be on their aſking it [o]." It is very obſervable, that the Holy Ghoſt did not deſcend on our Saviour till after his praying, on coming out of the water [p]. And it is expreſſly related of Peter and John, that "when "they had prayed, they laid their hands on "the Samaritans, and gave them the Holy "Ghoſt [q]." And though it is not mentioned in any other caſe, yet I am ſtrongly inclined to believe, that prayer always preceded; to ſhew that this great gift came from God, and

[o] Luke xii. 13.
[p] Ibid. iii. 21.
[q] Acts viii. 15.

was

was diſpenſed according to his will. And I the rather incline to this, from the laying on of hands, which always accompanied the conferring theſe gifts; that being a ceremony which always attended ſolemn bleſſing and prayer; or, if you pleaſe, a ſolemn prayer for a bleſſing; as I ſhall prove in the third Eſſay. St. Auſtin, to this purpoſe, ſpeaking of the apoſtles imparting the Holy Ghoſt to the Samaritans, ſays, *Orabant quippe ut veniret in eos* (ſpiritus ſanctus) *quibus manus imponebant*; *non ipſi eum dabant* [r].

There is one thing more concerning theſe gifts, which very well deſerves our notice, namely, that whether they were poured out by God immediately, or imparted by the laying on of the hands of the apoſtles; yet they were not all diſtributed to one, nor were they diſtributed in ſuch meaſure as the apoſtles would, or as the chriſtians deſired to have them; but differing in kind and degree, according to the grace that was given them; or according to ſuch proportion as God ſaw fit to give to the ſeveral members of the church, for the uſe and ſervice of the whole body [s]; "For the perfecting of the ſaints, for the "work of the miniſtry, for the edifying the "body of Chriſt; that ſo ſpeaking the truth

[r] Auguſt. de Trin. lib. xv. cap. 26.
[s] Rom. xii. 16. 1 Cor. xii.

" in love, they might grow up into him in " all things, which is the head, even Chriſt. " From whom the whole body fitly joined " together, and compacted by that which " every joint ſupplieth, according to the ef- " fectual working in the meaſure of every " part, maketh increaſe of the body, unto " the edifying itſelf in love [t]." Thus St. Paul tells the Corinthians, all had not the word of wiſdom, nor all the word of knowledge; all did not prophecy, nor had all the ability to teach, to exhort, to ſing pſalms, to pray, to interpret; all were not helps or governments: but " God gave ſome apoſtles, ſome pro- " phets, ſome evangeliſts, ſome paſtors and " teachers," according to his own good plea- ſure; to ſhew, that all theſe diverſities of gifts were not diſtributed by the will of man, " but by the ſame Spirit, dividing to every " man ſeverally as he will." So alſo the au- thor of the epiſtle to the Hebrews informs us, that " God bore witneſs to the apoſtles by " ſigns and wonders, and with divers mira- " cles and gifts (diſtributions, μεριϛμοῖϛ) of " the Holy Ghoſt, according to his own " will [u]." Whereby it was ſtill farther prov- ed beyond all exception, that the power was not of man, but of God.

There were ſoon falſe Chriſts. Did Chriſt ſend forth true apoſtles and prophets? There

[t] Eph. iv. 12, 15, 16. [u] Heb. ii. 4.

ſoon

ſoon aroſe falſe prophets and apoſtles. Did they lay claim to a ſuperiour Spirit? So did the falſe apoſtles too. They, and the heretics that ſucceeded them, vented ſtrange extravagancies about the Spirit, which they pretended to have ſuperiour to the prophets, and very different from one another, as Irenæus, Clemens Alexandrinus, Theodoret, and Epiphanius, inform us. Hence come the phraſes of "not believing every ſpirit, and of trying "the ſpirits [w]: and of the Spirit of Chriſt, "and of antichriſt [x]: the Spirit of Truth, and "the ſpirit of error [y]."

This is what I have to offer to explain the teaching of the Holy Ghoſt. All that I ſhall ſay to explain what I mean by the Holy Ghoſt's witneſſing, is, that whenever thoſe who were thus enlightened uſed the knowledge communicated to them in its various inſtances and degrees, the Holy Ghoſt witneſſed to the truth of chriſtianity; or gave a proof of the great articles of it, on which all the reſt were founded; namely, "that Jeſus "of Nazareth was crucified, was riſen, and "exalted to be a Prince and a Saviour, to "grant repentance and remiſſion of ſins: ſince "he, according to the predictions of this mat-"ter, having received the promiſe of the

[w] 1 John iv. 1. [x] Ver. 3.
[y] Ver. 6.

" Father, had ſent down theſe gifts which " men ſaw and heard [z].

But though the principal buſineſs of the Spirit's witneſſing was to prove the truth of the great facts of the chriſtian religion, yet it was to ſerve another end alſo; namely, to comfort thoſe who had it with the aſſurance of God's pardon and acceptance. This ſeems to follow from the very nature of the thing; and to be fairly implied in what Peter ſays to the Jews, Acts ii. (on their being pricked in the heart by his ſharp reproof, and by perceiving the great guilt that was upon them, in having " ſlain Jeſus of Nazareth, whom God had ſo highly approved, crying out, in the utmoſt diſtreſs, to Peter and the reſt of the apoſtles, Men and brethren, what ſhall we do?) Repent and be baptized—and ye ſhall receive the gift of the Holy Ghoſt (the pledge of the pardon of this ſin, which will draw down God's heavy vengeance on the whole nation, if they do not repent of it); for the promiſe is to you, &c." And, indeed, if this had not been implied in ſaying, " Ye ſhall receive the gift of the Holy Ghoſt," it could have given them but little conſolation under their diſtreſs, how much ſoever it might have witneſſed to the truth of the great facts which the apoſtles teſtified. But on their underſtanding what was to be inferred,

[z] Acts ii. 33. v. 31, 32.

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in relation to themſelves, from their receiving this gift, they "gladly received the word, "ver. 41. and eat their meat with gladneſs, "as well as ſingleneſs of heart; praiſing "God," ver. 46, 47.

When the Holy Ghoſt was given to the Gentiles, it witneſſed the ſame thing to them. And as there was a greater neceſſity for the Spirit's witneſſing this with reſpect to them than to the Jews, it is not barely implied, but ſtrongly inſiſted on, in relation to them. "Iſ-"rael was God's ſon, his firſt-born [a]: to him "pertained the adoption [b]." The Iſraelites were the ſons of Abraham according to the fleſh, and to them therefore belonged the covenants and the promiſes; and of them, "as "concerning the fleſh, Chriſt came; preach-"ing to them, that they ſhould repent and "believe on him." So that, if they received him, there was no doubt but they would "become the Sons of God, being born not "of fleſh and blood, or of the will of man, "but of God [c]." And that conſequently they would inherit the ſpiritual promiſes, and certainly enter into the reſt that remained for the true Iſraelites. But the Gentiles had forſaken their heavenly Father, and left his family; and had ſpent their portion in riotous living: they were afar off, ſtrangers from

[a] Exod. iv. 22. [b] Rom. ix. 4.
[c] John i. 12, 13.

the covenants of promiſe, and aliens from the commonwealth of Iſrael. God had indeed foretold by the prophets, that they ſhould be called in under the Meſſiah. But the preciſe time when, and the manner how they ſhould be called, was not revealed. Nor was it underſtood, that they were to be called into the church without firſt becoming Jews; or, that then they were to be admitted to equal privileges with the Jews. They might perhaps have ſome doubt of this themſelves; and, like the prodigal, have only hopes to be as one of the hired ſervants. But whatever they thought, this was one of the moſt radicated notions of the Jews; who could ſcarce by any means be brought to think, that the Gentiles were to be received into the family and houſhold of God on any terms whatſoever, and were generally very highly incenſed at the very thoughts of it. They counted them all, even the devout men among them, unclean; and not ſo much as fit to be converſed with [d]. Therefore God found it neceſſary, on their firſt converſion, "to bear them wit-"neſs, by the Holy Ghoſt, that he had pu-"rified their hearts by faith [e]; which aſton-"iſhed as many of the circumciſion as went "with Peter to Cornelius; who took it, that "the promiſe of the Spirit was theirs, and "their childrens, and the Jews that were

[d] Acts xi. 3. [e] Ibid. xv. 8, 9.

"afar

" afar off; but little imagined, what they now " ſaw, that on the Gentiles alſo ſhould be " poured out the gifts of the Holy Ghoſt. " And thus the Spirit witneſſed with their " ſpirits, that they alſo were the children of " God; and the ſpiritual ſeed of faithful " Abraham; on whom the great bleſſing of " the Spirit was to come [f]." And ſo it alſo was among ſuch of the Romans as had it [g]; and could not but ſhew the reſt who had it not (no apoſtle having been then among them), that the Gentiles were as capable of receiving it as the Jews, ſince great numbers of the Gentiles had received it; and therefore they might alſo, eſpecially ſince he told them, " that when he ſhould come unto " them, he ſhould come to them in the ful- " neſs of the bleſſing of the goſpel, and im- " part ſome ſpiritual gift to them, whereby " they might be farther eſtabliſhed." This was in them the Spirit of adoption [h]; a full proof that they were ſons (ſince the Spirit was only promiſed to the ſeed or children of Iſ- rael [i]; that is, the ſpiritual ſeed of Iſrael; ſuch who like him had power with God, and could prevail; and ſince they had the Spirit of God their Father, and the Spirit of Chriſt Jeſus his Son, their great elder Brother); and aſſur- ed them of the love of God, which was thus

[f] Gal. iii. 14.
[g] Rom. v. 11.
[h] Gal. iv. 5—8.
[i] Iſa. xliv. 2, 3.

" ſhed abroad in their hearts by the Holy " Ghoſt [k]." And as it gave them full confidence towards God, enabling them to call him Abba Father [l]; ſo it likewiſe was a full demonſtration, that if " they were ſons, they " were heirs, heirs of God, and joint-heirs " with Jeſus Chriſt. It was in them the " earneſt of their inheritance, until the re- " demption of the purchaſed poſſeſſion [m];" or, in fewer words, " the earneſt of the Spirit," as it is called in other places [n]; and which, for the ſame reaſon, under another metaphor, is called, " the ſeal of the Spirit [o]; in whom " alſo, after ye believed, ye were ſealed with " that holy Spirit of promiſe" (the Spirit being the promiſe of the Father, Iſa. xliv. 4. Joel ii. 28. and ſo called Acts i. 4. ii. 33—39. referring to Luke xxiv. 49. and to John xiv. 26. and xv. 26. where Chriſt promiſes the Spirit as the Perſon that was to ſupply his abſence; as he alſo does chap. xiv.); and ver. 30. " Grieve not the Holy Spirit, whereby ye " are ſealed unto the day of redemption." This ſhews us the reaſon why this witneſs, earneſt, and ſeal of the Spirit, is never uſed in relation to the Jewiſh, but always to the Gentile believers, particularly by Paul their great apoſtle (as appears by the epiſtles them-

[k] Rom. v. 5.
[l] Ibid. viii. 15.
[m] Eph. i. 14.
[n] 2 Cor. i. 22. v. 5.
[o] Eph. i. 13.

ſelves,

ſelves, in which this witneſs, earneſt, and ſeal of the Spirit, are mentioned; and the manifeſt context of thoſe parts of the epiſtles where theſe paſſages occur); in order to ſatisfy them, as well as the Jewiſh believers, in the fulleſt manner, that they (Gentiles) who were ſometimes afar off, were now brought near, and "were all become the children "of God in Chriſt Jeſus [p]," and admitted to equal privileges with the Jewiſh believers, without any of the works of the law: which point he labours, and couches under ſeveral beautiful metaphors, in ſeveral of his epiſtles to the Gentile believers.

It is very much to our preſent purpoſe, and will farther explain and prove what I have ſaid on the witneſs of the Spirit in the ſenſe I am now conſidering it; to obſerve, that as the gifts of the Holy Ghoſt were only given to true believers, ſo they might be excited and ſtirred up, or increaſed in them; or elſe Paul's advice to the Epheſians, "to be filled "with the Spirit [q]; and to Timothy, to ſtir "up the gift that was in him [r]," would have been given in vain. The way by which the Epheſians were to be filled with it, St. Paul plainly hints in the verſes immediately preceding, was "to have no fellowſhip with the "unfruitful works of darkneſs, but to re-

[p] Gal. iii. 26.
[q] Eph. v. 18.
[r] 2 Tim. i. 6.

"prove

" prove them; to be vigilant and circum-
" ſpect; to redeem the time; not to be un-
" wiſe, but underſtanding the will of the
" Lord [s]." And that Timothy might ſtir up the gift that was in him, he was to be bold and courageous in preaching the goſpel, notwithſtanding the perſecutions which attended it [t]; or, as St. Paul ſays in the parallel place [u] (where he bids Timothy " not ne-
" glect the gift that was given him"); he was to " give attendance to reading, to exhorta-
" tion, to doctrine, to meditation; to give
" himſelf wholly up to his work, and to take
" heed to himſelf, and to his doctrine." In a word, the way to excite or increaſe theſe gifts, was to be holy and uſeful, to employ them faithfully and diligently for the ſervice of the church; and then " to him that had ſhould
" be given." So Philip and Barnabas, who were full of the Holy Ghoſt, were good men, and full of faith alſo [w]. On the other hand, a man might neglect the Spirit, and grieve it, and at laſt entirely quench it. He might neglect the gifts of the Spirit, by not being eminently holy and uſeful; by being proud of theſe gifts, uſing them for oſtentation, and deſpiſing others. He might grieve the Spirit by any of the vices which St. Paul dehorts the

[s] 2 Tim. i. 11—19.
[t] Ibid. ver. 6. 8.
[u] 1 Tim. iv. 14.
[w] Acts vi. 3. 5. xi. 24.

Epheſians

Epheſians from [x]; or by any other vices whatſoever; till at laſt, by forſaking the way of truth and righteouſneſs, he might entirely reſiſt, do deſpite to, or quench and extinguiſh it. I have already obſerved, that it is highly probable, that the phraſe "of not quenching "the Spirit" (τὸ πνεῦμα μὴ σβέννυτε) alludes to the cloven tongues as of fire, in which the Holy Ghoſt deſcended [y]; and in which I apprehend it always fell, where it fell without the laying on of hands. I cannot but obſerve here, that the word we tranſlate "ſtir "up the gift," 2 Tim. i. 6, 8. ἀναζωπυρεῖν, has evidently the ſame alluſion, ſignifying to ſtir or blow up fire, as the other word, σβέννυτε, ſignifies to put it out.

The ſecond thing I undertook, was to ſhew "the neceſſity of this teaching and witneſſing "of the Spirit in the firſt ſettlement of the "chriſtian religion." Now what St. Paul aſſerts of ſome of the greateſt of theſe gifts, will be found to be true of all of them, at the firſt ſettlement of chriſtianity (on a cloſe inſpection of them), that they were all very properly and neceſſarily given "for the per-"fecting of the ſaints, for the work of the "miniſtry, for the edifying the body of "Chriſt, till we all come in the unity of the "faith, and of the knowledge of the Son of

[x] Eph. iv. 25—32. [y] Acts ii. 2.

"God,

" God, unto a perfect man, unto the meaſure " of the ſtature of the fulneſs of Chriſt: that " we henceforth be no more children toſſed to " and fro, and carried about with every wind " of doctrine, by the ſleight of men, and " cunning craftineſs, whereby they lie in " wait to deceive: but, ſpeaking the truth in " love, may grow up into him in all things, " which is the head, even Chriſt; from " whom the whole body fitly joined together " and compacted by that which every joint " ſupplieth, according to the effectual work- " ing in the meaſure of every part, maketh " increaſe of the body, unto the edifying itſelf " in love," Eph. iv. 12—17. For that St. Paul ſpeaks in this place of the ſeveral gifts of the Holy Ghoſt, and not of the ſeveral miniſters of the church; or, if you will, not of the officers of the church, but of the gifts that filled them, or fitted and qualified them for their work or office, is plain from the context; which ſpeaks of gifts from ver. 7. repeats the ſame thing, ver. 8, 10; where St. Paul alſo ſays, that " he that deſcended is the " ſame alſo that aſcended up far above all " heavens, that (there receiving the fulneſs of " power), he might fill all things (or all his " members) with the proper meaſure of the " gift of Chriſt. And he then gave gifts, " which fitted ſome of theſe members of his " body to be apoſtles, ſome to be prophets,

" ſome

" ſome to be evangeliſts, and ſome to be paſ-
" tors and teachers." And that theſe are diſtinct gifts only, but not diſtinct officers, is evident from this farther conſideration, that the ſame perſons were ſometimes apoſtles, prophets, and teachers; as particularly may be ſeen in Paul and Barnabas, who were both of them reckoned among the prophets and teachers in the church of Antioch, when the Spirit ſaid, " Separate me them to the work " (that is, of apoſtles of the Gentiles) to " which I have called them [z]."

Now as Moſes, who was king in Jeſhurun, and who had the Spirit of wiſdom, found it neceſſary to appoint the princes of the twelve tribes captains of thouſands, captains of hundreds and fifties, of the children of Iſrael; ſo Chriſt, as the King of his church, after the conqueſt he obtained over death, and him that had the power of death, by his being declared at the reſurrection the Son of God, or Heir of all things; and having, at his triumphant aſcenſion into heaven, and his ſolemn inveſtiture into all power, by ſitting down at the right-hand of God, all authority put into his hands, gives theſe gifts to qualify apoſtles (who were compared to the princes of the twelve tribes [a]), prophets, evangeliſts, teachers, &c. to publiſh, ſpread, and confirm his kingdom in the world.... And that each of

[z] Acts xiii. 1, 2. [a] Matt. xix. 28.

theſe

theſe gifts in particular was highly neceſſary and uſeful to found and build up the chriſtian church at firſt, will be evident from conſidering the circumſtances of things then, and how theſe gifts were ſuited to them. Let us therefore, abſtracting entirely from the preſent ſtate of things in the church, put ourſelves exactly in the circumſtances of thoſe times.

To do this, we muſt ſuppoſe twelve illiterate fiſhermen, and others, in all a company of men and women of about an hundred and twenty, who, from the opinion they had of Jeſus of Nazareth, as the great Prophet, and temporal King of the Jews, became his diſciples, from a well-diſpoſed temper of mind; but who had yet ſcarce learnt any thing from him, concerning the true deſign of his coming into the world, on account of the ſtrong prejudices and preconceptions they laboured under; and they alſo expected, that he would reſtore the kingdom to Iſrael, not only before his death, but after his reſurrection; though willing to wait his time for it. We muſt then conſider them in the condition they were when they ſaw their great Lord and Maſter leave them; and were told by angels, that he was not to return to them any more. And what inclination can we imagine muſt they have had to go and witneſs his reſurrection, or his being taken up out of their ſight, to

the

the Jews? All that we can expect from them is, to find them, as we do [b], "aſſembled to-"gether in their upper room, where they "uſed to meet (ſoon after Chriſt's reſurrec-"tion), with the doors ſhut, for fear of the "Jews [c]," in order to converſe with one another. But can we expect that they ſhould go and teſtify this to their countrymen, in hopes to perſuade them of the truth of it? thoſe, who were ſo far from believing on him in his life-time, as to have put him to death! who had hired men to ſay, that when the guards ſlept about his ſepulchre his diſciples had ſtolen him away! and were fully determined to purſue them as cheats and deceivers? This was what our Saviour himſelf did not expect from them. All that he required was, that they ſhould become his witneſſes, after they "had received power by the Holy Ghoſt's "coming upon them [d]:" or, as he expreſſes it in another place, after they had received "a "mouth and wiſdom from him, which their "adverſaries ſhould not be able to gainſay or "reſiſt [e]."

They ſeem therefore to have kept ſtill together in their upper room, till (according to the ſign our Saviour had given them of the Holy Ghoſt, "by breathing on them [f]), they

[b] Acts i. 13.
[c] John xx. 19.
[d] Acts i. 8.
[e] Luke xxi. 15.
[f] John xx. 22.

" heard the ſound from heaven, not of a " mighty ruſhing or violent wind, but *as* of " a mighty ruſhing wind, filling all the " houſe;" or a gentle breeze (ſuch as our Saviour had prefigured by breathing on them; which was to prefigure to them, that their ſound or voice, though gentle, ſhould yet be ſtrong and powerful enough to go through the world, and that nothing ſhould be able ſtop the courſe of it), and immediately find that the Holy Ghoſt falls on them. Whereupon Peter ſtands up with the eleven, and lifts up his voice (ſpeaking with courage and energy), and ſays unto the whole multitude that was come together[g], " Ye men of Ju- " dæa, and all ye that dwell at Jeruſalem, " be this known unto you, and hearken to " my words[h]. And then alſo with many " other words did he teſtify to them" the miracles Chriſt wrought in his life-time[i], his reſurrection[k], his aſcenſion, and ſhedding down, and their receiving of, the Holy Ghoſt[l]. Thus indeed Peter on receiving the Holy Ghoſt ſpeaks to the Jews. But can it be imagined, he would ever have thought it his duty to go to the proſelytes of the gate, and teſtify to them? Or would Paul have thought it his, to go and teſtify to the idolatrous

[g] Acts ii. 6.
[h] Ver. 14.
[i] Ver. 22.
[k] Ver. 24.
[l] Ver. 33.

Gentiles?

Gentiles? Or would either of them have had the courage to do it, if they had not had an expreſs revelation, and inſtruction ſo to do?

But what ſucceſs could have attended the boldeſt and cleareſt teſtimony to the truth of theſe facts, if the apoſtles had not been furniſhed with other gifts of the Spirit? The multitude had heard our Saviour, ſeen his miracles, felt the benefit of his cures; and yet, "who believed his report, and to whom "was the arm of the Lord revealed!" The Jews, to whom they were to teſtify theſe facts, were highly prejudiced againſt the witneſſes and their teſtimony. The witneſſes were illiterate men, all of them of Galilee, that deſpiſed part of Paleſtine [m], and the chiefeſt of them fiſhermen there. The manifeſt tendency of their teſtimony was, that the goſpel of Chriſt was to do that which the law could not do, in that it was weak. The Jews knew that God ſpake by Moſes: they were bigotted to his law to the higheſt degree. As it came from God, it had been long continued among them, and was ſuited to their low and carnal apprehenſions of things. They were likewiſe impatiently deſirous of being releaſed from the Roman yoke by a temporal deliverer; and either diſbelievers of a future ſtate, and immoderately ſet on

[m] Acts ii. 7.

the pleaſures and honours of this life, or fond of the interpretations and traditions of the elders, which were agreeable to their immoral and ſuperſtitious diſpoſitions. The Gentile world had been long ſettled in idolatry and polytheiſm; which not only allowed, but ſanctified thoſe luſts, to which human nature is moſt addicted; gluttony, drunkenneſs, and all kind of impurity; and which do not bring all thoſe great inconveniences directly and immediately on ſocieties, that, without much reflection, might have ſerved to awaken them, and reſtrain them from them; as the diabolical vices (or inhuman piety, as the incomparable Mr. Hales calls it), do. To make ſuch men as theſe hearken and attend, there muſt be ſomething new and uncommon to ſtrike them. Nothing could do that like hearing the ignorant and illiterate ſpeak to people of fifteen or ſixteen different countries, their own language in perfection. And beſides, when they went to the idolatrous Gentiles, they muſt ſpeak in their reſpective tongues, or they could not be underſtood.

But when they ſpoke, and were attended to, they were not only to teſtify to Jews and Gentiles the great facts of chriſtianity, that Jeſus of Nazareth, who was dead, was riſen again, and aſcended (he having appeared to them often, and converſed with them after his reſurrection; and they having ſeen him

aſcend gradually, ſo as that they could not be miſtaken, till a cloud of glory took him out of their ſight; and having alſo received theſe gifts from him after his aſcenſion). But they were to prove, that their teſtimony, concerning theſe facts, was true. What could prove this ſo fully as theſe gifts of the Holy Ghoſt? As we ſhall ſee more clearly under the fourth head; where we ſhall conſider the ſuperiority of the witneſs of the Spirit to all the other witneſſes of the truth of the chriſtian religion.

But if they had, by theſe gifts of the Holy Ghoſt, convinced the Jews and Gentiles of the truth of theſe facts, they had then indeed perſuaded them to be chriſtians: but that muſt have been the utmoſt they could have done, if they had not received "the word of "wiſdom," as well as the other gifts of the Holy Ghoſt; and thereby have been able not only to have witneſſed to theſe facts of chriſtianity, but to have taught the whole chriſtian ſcheme, in its full extent and latitude (ſhewing, that "Jeſus of Nazareth was raiſed "up to ſit on David's throne, by being made "Lord and Chriſt[n]"); and to have proved it to the Jews by pertinent quotations out of the Old Teſtament: as Peter does in his diſcourſe. But how could they have done this, if the Holy Ghoſt had not alſo given them "the

[n] Acts ii. 30. 36.

" word of knowledge," any more than they could have taught the chriſtian ſcheme without the word of wiſdom? For whatever our Saviour had ſaid to them in his life-time, or during the forty days he abode with them after his reſurrection; it is plain, they did not underſtand the nature of his ſpiritual kingdom, or the meaning of the prophecies which related to it; ſince, after all that converſation, they aſked him, " Whether he " would at that time reſtore the kingdom to " Iſrael [o]?" And our Saviour thought them yet ſo incapable of bearing his inſtructions about the true nature of his kingdom, that he does not ſee fit fully to correct their miſtake; but gives them an anſwer that might yet leave them ſome room to expect it. For whilſt he gently reproves them for going ſo far as to aſk, whether " he would *at that time* reſtore " the kingdom to Iſrael? (for it was not for " them to know the times and the ſeaſons, " which the Father had put in his own pow- " er"). And whilſt he gently leads them into ſome farther notions about his kingdom, by inſinuating to them, that was to be introduced by their witneſſing: yet he uſes words, that might not quite preclude all their hopes of a temporal kingdom, though they were ſuch as might lead them to think, it was to be begun by their witneſſing to him.

[o] Acts i. 6.

For he tells them, that "they ſhould receive "power after that the Holy Ghoſt was come "upon them [p]." So that if the Holy Ghoſt had not, after our Saviour's aſcenſion, given them the word of wiſdom and knowledge, they would have had little more to ſay, than to give their witneſs to the great facts of chriſtianity: whereas they were not only to lay the foundation, and bring men to the truth, by witneſſing to thoſe facts; but they were to "build up believers in their moſt "holy faith:" they were not only to plant, but to water; and make chriſtians "grow in "grace, and in the knowledge of Jeſus "Chriſt; ſo as that they might be able to "comprehend with all ſaints, what was the "height, the depth, the length, and the "breadth of the love of God in Chriſt Jeſus "the Lord; and become fruitful in every good "word and work." They were not only to teach this doctrine, and confirm it to the Jews, by places of the Old Teſtament; but it was neceſſary that they ſhould be able to remove all the ſcruples which might ariſe in the minds of the well-diſpoſed, by miſtaking the true ſenſe and meaning of the law and the prophets. And therefore they were farther, by the word of knowledge, fully to underſtand all the myſteries hid in them. They were alſo to be able to oppoſe gainſayers,

[p] Acts i. 8.

eſpecially when they would endeavour to pervert the well-diſpoſed from the right ways of the Lord. And as the Jews dealt much in allegory, perhaps God ſaw fit, that ſome of the diſciples ſhould have a ſkill communicated to them, to turn thoſe allegories againſt the Jewiſh, and in favour of the Chriſtian religion. And how was it poſſible for ignorant men, in a great meaſure uninſtructed by Jeſus whilſt he was on earth, to have done all this without previous inſtructions, and long preparations of art and learning (and which could not in many inſtances have at all availed), but by the teaching of the Holy Ghoſt? Would any of the apoſtles, who were all Jews, and full of Jewiſh prejudices, ever have preached the goſpel to the devout Gentiles, whom they thought it even unlawful for them to go to, if Chriſt had not commanded Peter to think thoſe no longer common whom he had cleanſed? Or would Paul have gone to the idolatrous Gentiles, if Chriſt had not ordered him to depart far away to them, "to open their eyes, and to "turn them from darkneſs to light, and from "the power of ſin and Satan unto God."

As there were but twelve apoſtles of the circumciſion, and their company; and afterwards two apoſtles of the uncircumciſion; how could the chriſtians have been built up in their moſt holy faith, if God had not pointed

pointed out by the prophets, ſome perſons for ſtations of eminent and extenſive uſefulneſs in the church, eſpecially conſidering its tender ſtate; its numerous members; their more numerous weakneſſes and infirmities; and its yet more numerous enemies; and the great care and prudence that was neceſſary, on all theſe accounts, to direct thoſe who had ſuch ſtations of general and extenſive ſervice in it?

And how neceſſary was an ability to try the ſpirits, when the revelations of the Spirit were not completed, and they furniſhed with but few, if any, of them in writing, by which they might try others; and when there were ſo many ſeducers and deceivers, falſe prophets, falſe apoſtles, and falſe brethren, already lying in wait to draw them aſide with pretended revelations, with all ſigns and lying wonders: and when the devil was to transform himſelf into an angel of light, ſo as, if it were poſſible, to deceive the very elect?

When they were made chriſtians, and well inſtructed in the kingdom of God, they were to aſſemble themſelves together for public worſhip. In all ſuch aſſemblies there muſt be diſcourſes, prayers, and praiſes, by ſinging hymns, &c. And it was particularly neceſſary, that ſome who had learned the chriſtian ſcheme from the apoſtles, might con-

tinually inſtruct the firſt chriſtians in it; and that conſidering the peculiar difficulties they had to encounter, from the cuſtoms of the whole world about them lying in wickedneſs, and the perſecutions they felt and apprehended, that ſome ſhould ſtir them up to perſeverance in their profeſſion; often ſupport their ſpirits, whilſt they continued ſtedfaſt; and reprove and admoniſh thoſe who were fallen. But who was then ſufficient for theſe things, among illiterate men, without the goſpels, acts, or epiſtles in their hands, and prepared by no art or learning, or previous practice? and without any liturgies, homilies, pſalms, and hymns, ſet to tune and metre, which have ſince obtained? if thoſe could be ſuppoſed to have anſwered theſe purpoſes. What ſtrange confuſion, diſorder, and indecency muſt there have been in public worſhip, if the Spirit had not, by his gifts, made ſome of theſe unlearned men apt to teach what they had learnt from the apoſtles; others apt to exhort, to reprove, to comfort, to admoniſh? if others had not been enabled to pray, and ſing by the Spirit, and others to interpret, in caſe the Spirit moved any one, for wiſe reaſons, to perform any of theſe actions in an aſſembly in an unknown tongue?

And what confuſion muſt there have been in an aſſembly, among a great number who had theſe gifts of the Spirit, if there had not been

been ſome perſons to preſide, and direct who ſhould exerciſe them, and in what manner and order they ſhould do it?

Let any one but conſider the ſtate of the clergy at the Reformation, though they were men that had been educated in ſchools and univerſities, and had had leiſure and opportunity for reading, converſation, and reflection; and but think with themſelves, what their public performances in chriſtian congregations would have been, if they had not had liturgies, and homilies, and pſalms in tune and metre; and they will eaſily ſee in what diſorder and confuſion public worſhip muſt have been among the firſt chriſtians, whoſe apoſtles were fiſhermen, had it not been for theſe gifts of the Spirit.

What irregularities muſt there be ſuppoſed not only in the performance itſelf, and in the ordering of public worſhip, but in conducting all matters that relate to an aſſembly of men and women, where there was no ſort of coercive power, but among thoſe where the apoſtles were preſent, or could be ſent to, and that in ſuch multitudes as were ſuddenly converted; if ſome perſons had not been inſpired with prudence, among a body raw and unexperienced in all arts of government, and unacquainted with the paſſions of mankind, to propoſe proper methods on every occaſion? And if the body itſelf had not been endued with

with prudence, to judge them to be expedient, and with humility to comply?

What would become of the poor of ſome of thoſe great aſſembles, notwithſtanding the community of goods, unleſs the Holy Ghoſt had filled ſome of the firſt diſciples with wiſdom, to diſtribute out of that community, ſuch allotments as might be ſufficient for the neceſſities of the ſaints, might be equal among them, and free from any complaint of partiality or neglect? for this required a degree of knowledge and prudence vaſtly ſuperiour, not only to men unacquainted with the great buſineſs of the world, but to thoſe the moſt practiſed in it.

What could have become of the ſeveral churches, unleſs the apoſtles had had perſons inſpired with great prudence in that age, to ſend to make enquiries of the conduct of thoſe churches, where they could not ſtay themſelves, to make reports to them; and to ſettle fully what they themſelves had not time to finiſh and complete, on receiving ſuch freſh directions from the apoſtles, from time to time, as the caſe of thoſe churches reſpectively required?

And what would have become of the churches on particular and extraordinary occaſions, without ſome of theſe particular and extraordinary gifts? What, for inſtance, would have become of all the chriſtians in Judæa

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on the dearth, if Agabus had not foretold it that ſo the chriſtians at Antioch might contribute the more liberally to their ſupport, and thereby at the ſame time lay a foundation for a better union between the Jewiſh and Gentile chriſtians? Or what would have become of the community of goods, if Peter had not diſcerned and puniſhed the hypocriſy of Ananias and Sapphira, and thereby prevented the people from joining themſelves to the firſt chriſtians, only in order to partake of that community?

Finally, As the firſt chriſtians ſtumbled extremely at ſeveral things which afforded dark and gloomy proſpects: particularly the grievous perſecutions they underwent; the corruptions they ſaw creeping into the church by ſome of its own members, by God's ancient people the Jews rejecting the goſpel, and being caſt off by God for it; from all which, they might apprehend its ſpeedy and total deſtruction; and the miſtakes they made about ſome of the apoſtolical predictions; what doubts and deſpondency might hereupon have ariſen in their minds; and how might theſe have been improved by the ſeducers, to make them apoſtatize; if it had not been revealed to the apoſtles, and by them to the church, that the kingdom of Chriſt was to continue in ſpite of all oppoſition; that he was to reign till all his foes were made his footſtool;

footſtool; or till he ſhould deliver up the kingdom to the Father, and God ſhould be ALL in ALL? That indeed the Jews ſhould be deſtroyed and diſperſed; that grievous offences, hereſies, and corruptions ſhould take place; that there ſhould yet be a worſe ſtate of the church, when the civil power ſhould no longer let or hinder it; and when ſuch power ſhould get into the church, as would bring idolatry and vice into, and make them a diſtinguiſhing part of it: and yet that the church ſhould recover from this corrupt ſtate in a great degree; and that at laſt the Jews ſhould be reſtored to God's favour, and the fulneſs of the Gentiles ſhould be brought in, and all Iſrael ſhould be ſaved?

Add to all this, that as each of theſe gifts was neceſſary to lay the firſt foundations of chriſtianity; or to build up chriſtians in their moſt holy faith; to eſtabliſh them fully therein; to ſupport and comfort them under a great many melancholy appearances; to manage their devotions and affairs; to relieve their neceſſities; and to be attentive to the concerns not only of one or two aſſemblies, but of all the churches; and eſpecially on ſome extraordinary occaſions: ſo each of theſe was a great confirmation of the truth of the chriſtian religion.

It will by no means become the limited capacities of mortal men, to ſay, that Chriſt, " in

" in whom are hid all the treaſures of wiſ-
" dom and knowledge," could not have taken other methods to inſtruct his diſciples, and propagate his truth in the world. Nor can it be imagined, that he could not have found means in particular to have communicated all neceſſary degrees of knowledge to his diſciples, whilſt he had been upon earth. And what were all his reaſons for not taking that method, or for taking any other, or this in particular, can perhaps be only underſtood fully by beings of ſuperiour capacities to ours. Perhaps the reaſons of this conduct may have too great a compaſs for our ſhort and narrow views; or perhaps, at another time, all this ſcene, or at leaſt a much greater part of it, as well as other beautiful and amazing diſcoveries, may open themſelves to us, by God's bleſſing, on our more diligent and impartial enquiries; or, at leaſt, when we arrive at the land of light and viſion, and ſhall " ſee as we
" are ſeen." But the ſcriptures, when they are carefully conſidered, ſeem to lead us into theſe reaſons of our Saviour's not teaching his diſciples the nature of his kingdom, whilſt he was upon earth, but by the Spirit, after he was gone to heaven:

1. That during the three years he converſed with them on earth, they were not able to bear his full inſtructions, without being ſhocked, and made very uneaſy by them, on account

account of their narrow and ſhallow minds, and which were in a manner wholly filled with Jewiſh prejudices. Truth was therefore to be let into them by ſuch degrees as they could eaſily receive. And whilſt they preſerved a teachable temper, their great Maſter bore with all their ignorance and weakneſs: herein at the ſame time becoming ſuch an example of tenderneſs, gentleneſs, patience, and prudence, as was highly fit for them who were to be the teachers of the world to copy after.

2. That from the doubts they had about our Saviour's reſurrection (ariſing from the ignorance in which he left them, and the prejudices they ſtill had about the nature of his kingdom, and the true deſign of his coming into the world), their teſtimony might carry the greater force along with it.

3. That by letting all this light in upon them at once, ſoon after he had left them, he might entirely comfort them under his abſence (which muſt needs have given the greateſt ſhock to them, and the greateſt check to their proceding in their work), and ſo remove the great obſtruction that his death muſt have given, whenſoever it had happened, to the ſpreading the goſpel, and thereby open a free courſe for it.

4. That now they were prepared to receive his inſtructions, he might, by the Spirit, ſo fill

fill their whole ſouls with the full knowledge of them, as to give the apoſtles the higheſt ſatisfaction about their truth and expediency, and to diſpoſe them, with the greateſt induſtry, zeal, and boldneſs, to bear all fatigues, and run all hazards, in publiſhing thoſe inſtructions to the world.

5. That all the matters of fact, which they were to teſtify, might be finiſhed; and ſo their teſtimony might become complete at once; and that the proof, which was to be given to the truth of their teſtimony by the Spirit, might relate to all the matters they were to teſtify: which it could not do, till Chriſt's crucifixion, reſurrection, and aſcenſion, had taken place.

6. That by their aſſurance, boldneſs, and activity, but eſpecially by this amazing concurrence of ſpiritual and intellectual prodigies, beautifully ſuited to evidence the laſt diſpenſation of light and knowledge, they might overbear all the reſiſtance that ſhould ariſe from the ignorance, prejudice, and luſts of men; and from the worldly powers that ſhould oppoſe them in the teſtimony they gave of the great facts they atteſted, and the doctrines they built upon them.

7. That this ſucceſs might attend Chriſt's ſtate of exaltation to the right hand of power, and be the firſt act of his royalty; to which it was ſuited with the greateſt beauty and proportion:

portion; whereas it would have been altogether unſuitable to his ſtate of humiliation, and inconſiſtent with the whole deſign, and every circumſtance of it.

8. That by the amazing ſucceſs that attended their teaching and teſtimony, a freſh and convincing proof of the truth of chriſtianity might be furniſhed to the following ages of the church. I flatter myſelf, that theſe reflections will meet with the approbation of thoſe who have conſidered human nature, what I have offered in this Eſſay, and ſeveral hints in ſcripture, untouched perhaps, or unpurſued by me.

The third thing I undertook was to prove, "that the Spirit did thus teach and witneſs "in the firſt ſettlement of the chriſtian re-"ligion." But I have been forced to anticipate myſelf in a very great meaſure on this head: ſince every text which I have brought to explain the teaching and the witneſs of the Spirit; or to ſhew that the Spirit fell down in thoſe five inſtances I have mentioned, and that the apoſtles conferred it wherever they came; and that theſe gifts were uſed by thoſe who had them, is a full proof that there was ſuch a teaching, and ſuch a witneſſing of the Spirit. Yet as that proof may be ſet in a ſtronger light, and as ſome farther evidence may be brought, that the Spirit thus taught and

and witneſſed; I will endeavour to lay it all together, in order to obviate all cavils and objections that may be made againſt it: it being ſo capital a point in the chriſtian religion. David foretells [q], in the prophetic ſtile, "Thou haſt aſcended on high; "thou haſt received gifts for men, yea, "for the rebellious alſo, that the Lord "God might dwell among them." Iſaiah alſo, ſpeaking of Jacob and Iſrael, ſays, "I "will pour water upon him that is thirſty, "and floods upon the dry ground; I will "pour my Spirit upon thy ſeed, and my "bleſſing on thy offspring [r]:" and afterwards, "And all thy children ſhall be taught "of God [s]." Jeremiah alſo prophecies of the days of the goſpel [t]: "Behold the days "come, ſaith the Lord, that I will make a "new covenant with the houſe of Iſrael, and "with the houſe of Judah: not according to "the covenant that I made with their fathers, "in the day I took them by the hand to bring "them out of the land of Egypt (which my "covenant they brake, although I was an huſ"band to them, ſaith the Lord): but this ſhall "be the covenant that I will make with the "houſe of Iſrael, after thoſe days, ſaith the "Lord: I will put my law in their inward "parts, and write it in their hearts, and will

[q] Pſal. lxviii. 18, 19.
[r] Iſa. xliv. 2, 3.
[s] Ibid. liv. 13.
[t] Jer. xxxi. 31—35.

" be their God, and they ſhall be my people.
" And they ſhall teach no more every man
" his neighbour, and every man his brother;
" ſaying, Know the Lord: for they ſhall all
" know me from the leaſt of them unto the
" greateſt of them, ſaith the Lord; for I will
" forgive their iniquity, and will remember
" their ſin no more." Joel likewiſe prophe-
cies [u]: " And it ſhall come to paſs afterwards,
" that I will pour out my Spirit upon all
" fleſh; and your ſons and your daughters
" ſhall prophecy, your old men ſhall dream
" dreams, and your young men ſhall ſee vi-
" ſions: and alſo upon the ſervants, and upon
" the hand-maids, in thoſe days will I pour
" out my Spirit."

John Baptiſt, Chriſt's forerunner, being ſent to by the ſanhedrim, to know if he was the Meſſiah; " confeſſed and denied not: but " confeſſed, I am not the Chriſt, but his " forerunner." But withal told them, " that " Chriſt was ſtanding among them;" and the next day ſaid to them, " Behold the " Lamb of God!" pointing to him. " And " he bare record, ſaying, I ſaw the Spirit " deſcending on him like a dove; and it " abode upon him: and I knew him not. " But he that ſent me to baptize with water, " the ſame ſaid unto me, Upon whom thou " ſhalt ſee the Spirit deſcending, and remain-

[u] Joel ii. 28, 29.

" ing

" ing on him, the ſame is he which baptiz-
" eth with the Holy Ghoſt;" giving this as the diſtinguiſhing character of the Meſſiah [w]; which probably is as if John Baptiſt ſaid, " I " knew not that he was to baptize with the " Holy Ghoſt, and with fire. But he that " ſent me to baptize with water, ſaid unto " me, Him that thou ſhalt ſee baptized with " the Holy Ghoſt and with fire, he it is who " is to baptize others with the Holy Ghoſt " and with fire."

The material part of this record the three other evangeliſts give us. For Matthew ſays of John Baptiſt [x], " I indeed baptize you with " water unto repentance; but he that com-
" eth after me is mightier than I, whoſe " ſhoes I am not worthy to bear: he ſhall " baptize you with the Holy Ghoſt and with " fire." And Mark ſays of him [y], " I indeed " have baptized you with water, but he ſhall " baptize you with the Holy Ghoſt." And Luke ſays [z], " John anſwered, ſaying unto " them all, I indeed baptize you with water; " but one mightier than I cometh, the latch-
" et of whoſe ſhoes I am not worthy to un-
" looſe, he ſhall baptize you with the Holy " Ghoſt and with fire." Here is then John Baptiſt, a prophet, and greater than all the prophets, recorded by all the evangeliſts, to

[w] John i. 20. 29. 32, 33.
[x] Matt. iii. 11.
[y] Mark i. 8.
[z] Luke iii. 16.

have declared, when he was aſked by a competent authority, whether he was the Meſſiah, in prejudice to himſelf, that he was not; but that Jeſus was, and that God had revealed it to him, that he was the Meſſiah, who was to be anointed with the Holy Ghoſt, by a certain ſign which he ſaw happen to Jeſus; and that he was the perſon who was to "baptize "with the Holy Ghoſt and with fire." Our Saviour himſelf (that they ſhould have a full proof that the Son of man came down from heaven, by having a full proof afterwards that he was aſcended to heaven, whence he came [a]; namely, as he adds, "It is the Spirit "that quickeneth"); before he left the world, tells the people, that "he that believeth on "him, as the ſcripture ſaith, out of his belly "ſhall flow rivers of living water;" which, ſays St. John, "he ſpake of the Spirit, which "they that believe on him ſhould receive, "after he was glorified." And Jeſus tells his diſciples juſt before he left the world [b], "Verily, verily, I ſay unto you, he that be-"lieveth on me, the works that I do ſhall "he do alſo; and greater works than theſe "ſhall he do, becauſe I go to my Father." And [c], "If ye ſhall aſk any thing in my "name, I will do it. And I will pray the "Father, and he ſhall give you another

[a] John vi. 33—63.
[b] John xiv. 12.
[c] Ver. 16, 17.

"Comforter,

" Comforter, that he may abide with you " for ever; even the Spirit of Truth, whom " the world cannot receive, becauſe it ſeeth " him not, neither knoweth him: but ye " know him; for he dwelleth with you, and " ſhall be in you." And ſays [c], " Theſe " things have I ſpoken unto you, being yet " preſent with you: but the Comforter, which " is the Holy Ghoſt, whom the Father will " ſend in my name, he ſhall teach you all " things, and bring all things to your re- " membrance, whatſoever I have ſaid unto " you." [d] " But when the Comforter is " come, who is the Spirit of truth, which " proceedeth from the Father, he ſhall teſtify " of me: and ye alſo ſhall bear witneſs, be- " cauſe ye have been with me from the be- " ginning." Our Saviour adds [e], " Never- " theleſs, I tell you the truth, it is expedi- " ent for you that I go away; for if I go not " away, the Comforter will not come unto " you: but if I depart I will ſend him unto " you. And when he is come, he will re- " prove the world of ſin, and of righteouſ- " neſs, and of judgement. Of ſin, becauſe " they believe not on me. Of righteouſneſs, " becauſe I go to my Father, and ye ſee me " no more. Of judgement, becauſe the prince " of this world is judged. I have yet many

[c] John xiv. 25, 26.
[d] Ibid. xv. 26.
[e] Ibid. xvi. 7—15.

" things to ſay unto you, but ye cannot bear " them now: howbeit, when the Spirit of " Truth is come, he will guide you into all " truth; for he ſhall not ſpeak of himſelf, " but whatſoever he ſhall hear, that ſhall he " ſpeak, and he will ſhew you things to " come. He ſhall glorify me, for he ſhall " receive of mine, and ſhall ſhew it unto you. " All things that the Father hath ſhall be " mine; therefore ſaid I, that he ſhall take of " mine, and ſhall ſhew it unto you."

Mark likewiſe tells us, that Chriſt aſſured his diſciples after his reſurrection [f], that among other ſigns that ſhould follow them that believed in his name, they ſhould " ſpeak " with tongues." Mark mentions no other gift of the Holy Ghoſt, that being the moſt ſhining gift, or the greateſt ſign, and the moſt adapted to convince unbelievers, though not the moſt edifying to the church; as St. Paul fully determines the caſe [g]: being as he expreſſly ſays, for " a ſign to them that be- " lieve not." And ſpeaking with tongues may fairly include, " the great things of God" they were to teach (or the illumination of their minds), as well as the ſtrange tongues in which they were to utter them. And St. John ſays, that " Jeſus breathed on them, " and ſaid, Receive the Holy Ghoſt;" that is, " As I prefigure my death and reſurrection

[f] Mark xvi. 17. [g] 1 Cor. xiv. 22.

" to

" to you by proper ſigns and tokens; ſo I do " now the gift of the Holy Ghoſt, by my " breathing on you." By breathing into man's noſtrils man becomes a living ſoul. By my thus breathing on you, I promiſe you the Holy Ghoſt, which ſhall come on you with the ſound as of a mighty ruſhing wind[h], the very firſt token we read of a divine preſence[i]. And you may be as aſſured, that ye ſhall receive the Holy Ghoſt, as ye are that you now receive my breath. Or, as St. Luke ſays more particularly[k], " Behold, I ſend the " promiſe of my Father upon you (not in- " deed juſt now, though you may be as fully " aſſured of it as if I now did it); but (it " will be very ſoon, and therefore) tarry ye " in the city of Jeruſalem, until ye are en- " dued with power from on high." And Luke informs us[l], that our Saviour, juſt before his aſcenſion, ordered them, " that they " ſhould not depart from Jeruſalem, but wait " for the promiſe of the Father, which, ſaith " he, ye have heard of me[m]. For John " truly baptized with water, but ye ſhall be " baptized with the Holy Ghoſt, not many " days hence." And accordingly St. Mark ſays, " they went forth and preached every

[h] Acts ii. 2. [i] Gen. iii. 8.
[k] Luke xxiv. 49. [l] Acts i. 4, 5. 8.
[m] John xiv. 16. xv. 26. xvi. 7. Luke xxiv. 49.

" where, the Lord working with them and " confirming the word with the ſigns follow- " ing [n]."

And St. Luke alſo informs us more particularly, that St. Peter ſaid, on the very occaſion of the Holy Ghoſt's being poured out upon them, " that Chriſt being exalted at the " right-hand of God, and having received " of the Father the promiſe of the Holy " Ghoſt, he hath ſhed forth this which ye " ſee and hear [o]." Peter, and the reſt of the apoſtles, placed the whole ſtreſs of chriſtianity here [p]; for ſpeaking of Chriſt's reſurrection and exaltation, he ſays, " And we " are his witneſſes of theſe things, and ſo is " the Holy Ghoſt, whom God hath given to " them that obey him." When he anſwers the objections of the Jews to his going in to Cornelius and his family, he declares, " that " the Holy Ghoſt fell on them, as on us at " the beginning, that is, with cloven " tongues, as of fire, and gave them the like " gifts as he did unto us. Then, ſaid he, I " remembered the word of the Lord, how " that he ſaid, John indeed baptized with " water, but ye ſhall be baptized with the " Holy Ghoſt [q]."

And as theſe paſſages make very ſtrongly for my purpoſe, from the hiſtorical books of

[n] Mark xvi. 20.
[o] Acts ii. 33.
[p] Ibid. v. 30—33.
[q] Ibid. xi. 15—18.

the

the New Teſtament; ſo I muſt add to all the other quotations I made from the epiſtles (to ſomewhat a different purpoſe, but which are alſo applicable to this), that of St. Paul to Timothy [r]: "Wherefore I put thee in re-" membrance to ſtir up the gift of God " which is in thee, by the putting on of my " hands." That the gift of God ſignifies the gift of the Holy Ghoſt, I think appears from the phraſe itſelf, which in the ſeventeen places it is uſed in ſcripture, ſignifies always a gift; in all the places but one, a gift of God; and in all but ſix, the gift of the Holy Ghoſt. And that it here ſignifies the gift of the Holy Ghoſt, farther appears by St. Paul's ſaying it was in Timothy, by the laying on of his (Paul's) hands. For as it does not appear in ſcripture, that any other gift was given by the laying on of an apoſtle's hands; ſo it appears, that this was always imparted by them [s]. It farther appears to be the gift of the Holy Ghoſt, from the word which we tranſlate "ſtir up;" which, as I have ſhewn before, ſignifies to blow or ſtir up fire, in alluſion to the ſymbol of fire, in which the Holy Ghoſt at firſt deſcended. And we know that Timothy had ſome of theſe gifts of the Holy Ghoſt becauſe he was an evangeliſt [t]; and evangeliſts were fitted for that office by

[r] 2 Tim. i. 6.
[s] See the ſecond Eſſay.
[t] 2 Tim. iv. 5.

gifts

gifts of the Holy Ghoſt [v]: and that Timothy in particular had thoſe gifts, St. Paul ſeems to imply plainly in theſe words [w], "That good "thing which was committed unto thee, "keep by the Holy Ghoſt, which dwelleth "in us." Which good thing, as it is diſtinct from the form of ſound words mentioned in the preceding verſe, muſt needs mean the gifts of an evangeliſt. And it is very remarkable in this place, that St. Paul writes to Timothy, to put him in remembrance of ſomething he had told him before; and aſſerts, that this gift of God, which Paul had (before, as well as now) exhorted him (Timothy) to ſtir up, was in him by the laying on of his (Paul's) hands.

I muſt likewiſe deſire the reader to obſerve, that this exhortation to Timothy, and all the other exhortations relating to theſe gifts, in the other epiſtles, to the Romans, Corinthians, Galatians, Epheſians, Philippians, Coloſſians, and Theſſalonians; as well as in the epiſtles of James, Peter, John, and Jude (all which I have before quoted), imply an appeal to thoſe churches they wrote to, for the truth of their aſſertion, that they had theſe gifts: which makes the evidence much ſtronger than the bare aſſertion in hiſtory could poſſibly do.

[v] Eph. iv. 7—17. [w] 2 Tim. i. 14.

And

And it muſt yet add greater ſtrength to this evidence, that Paul reproves the Romans, the Corinthians, the Epheſians, and the Galatians (though the two latter more gently than the two former), for their pride and conceit about theſe gifts; which cauſed contentions and parties among them; as is evident, Rom. xii. 3—6. 1 Cor. xii. 4—26. Eph. iv. 1—7. Gal. iv. 15. *ad fin.* And one way by which he endeavours to faſten his reproof on the Corinthins, for the pride and other irregularities that attended the exerciſe of theſe gifts, and to give greater force to his exhortations to them, is by appealing to them themſelves, whether "he did not ſpeak with "more tongues than them all[x]?" To fix his reproof and exhortation the better, he likewiſe appeals to them, whether it was not better to prophecy, or to uſe the gifts which were for edification, than that of tongues, which was more for ſhew; and in which they prided themſelves ſo much. Since if they prophecied, and there came into their aſſemblies an ignorant man, or a heathen (an unbeliever), he was "convinced of all, and "judged (or diſcerned) of all: and the ſecrets "of his heart were made manifeſt; and ſo "falling down on his face, he worſhiped "God, and reported that God was in them "of a truth[y]." Now can it be imagined,

[x] 1 Cor. xiv. 18—22. [y] Ver. xxiv. 25.

that

that any man in an epiſtle to a ſociety, where there were heats and parties, would not only exhort to a right uſe of theſe gifts, and give them rules for that purpoſe; but reprove them for their pride, conceit, and other irregularities about them; and aſſert ſuch things of his own gifts and of theirs, when he, and the ſeveral parties in that church, muſt needs know that there were no ſuch gifts in any of them?

But what yet adds the greateſt ſtrength to this evidence is, that ſome of theſe reproofs and exhortations were written to churches where there were not only parties, but where a great (if not the greater) part of the church was drawn off from his goſpel to another; or at leaſt from their regard to his apoſtolical authority, to the Jewiſh falſe apoſtles; preferring their licentious doctrines to the ſtrictneſs and purity he required. This was evidently the caſe of the Galatians, but eſpecially of the Corinthians. None that have read his firſt epiſtle to that church with the leaſt care can doubt it. The epiſtle turns upon it, and is full of it. Now St. Paul puts the truth of his apoſtolical character, and of his goſpel, upon this ſingle evidence [z]: "O fooliſh Gala-
"tians, who hath bewitched you, that you
"ſhould not obey the truth, before whoſe
"eyes Jeſus Chriſt hath been evidently ſet

[z] Gal. iii. 1—6.

"forth

" forth crucified among you? This only " would I learn of you, Received ye the Spi- " rit by the works of the law, or by the hear- " ing of faith? Are ye ſo fooliſh? having " begun in the Spirit, are ye now made per- " fect by the fleſh? Have ye ſuffered ſo " many things in vain? if it be yet in vain. " He therefore that miniſtereth to you the " Spirit, and worketh miracles among you, " doth he it by the works of the law, or by " the hearing of faith?" And afterwards adds, that there could be no reaſon to ſeek juſtification by the law, which only brought a curſe; ſince Chriſt being made a curſe, the bleſſing of Abraham was come on them thro' Jeſus Chriſt: " They receiving the promiſe " of the Spirit through faith [a];" and adds farther, that it was the moſt unreaſonable thing imaginable in them to be ſubject to the law of Moſes, or to endeavour to be ſons in minority under tutors; ſince they had the fulleſt proof, that they were ſons at full age thro' Chriſt, by God's having ſent " the Spirit " of his Son into their hearts, crying, Abba, " Father [b]."

When St. Paul acknowledges thoſe infirmities, on account of which the Corinthians ſeem to have been wrought upon to have deſpiſed him; his weakneſs, his fear, his trembling, his ſpeech without eloquence, and

[a] Gal. iii. 10—15. [b] Ibid. iv. 1—10.

his

his preaching without philoſophy; the things which they admired in their Apollos (their falſe teacher or apoſtle): What does he ſet in oppoſition to theſe his own imperfections, and the eloquence and wiſdom of their Apollos, but "the demonſtration of the Spirit, and of "power," in which he came to them [c]? that is, the gifts of the Spirit, in which he ſays they were enriched, and by which the teſtimony of Chriſt was confirmed in them [d]; and in thoſe ſigns, wonders, and mighty deeds, which he ſays he wrought among them [e]; and by which, "through the power of the "Spirit of God," he tells the Romans, "he had "preached the goſpel of Chriſt from Jeruſa-"lem unto Illyricum [f]." And [g] he expreſſly ſays (having his eye ſtill to this falſe apoſtle, this deceitful worker, transforming himſelf into an apoſtle; "this miniſter of Satan [h]"), "If he that cometh preacheth another Jeſus, "whom we have not preached; or if ye re-"ceive another ſpirit (from him) which ye "have not received (from me), or another "goſpel (from him) which ye have not re-"ceived (from me), ye might well bear with "him: whereas [i], though he had been but

[c] 1 Cor. ii. 1—5.
[d] Ibid. i. 5, 6, 7.
[e] 2 Cor. xii. 12.
[f] Rom. xv. 19.
[g] 2 Cor. xi. 4.
[h] Ver. 2, 3. compared with ver. 13. 15.
[i] Ver. 6.

rude

" rude in ſpeech, yet not in knowledge (of " the goſpel); but we have been thoroughly " made manifeſt among you (by the manifeſ- " tation of the Spirit), in all things." When he is aſſerting his privilege, the non-claim of which the Corinthians ſeem to turn upon him, as a confeſſion that he was not an apoſtle, as other apoſtles and Cephas were; who, agreeably to their character, uſed thoſe privileges [k]: upon what does he put the proof of his apoſtleſhip, but theſe gifts of the Spirit (in which the members of this church abounded, ſo as to come behind in no gift [l])? " If I " be not an apoſtle unto others, yet doubtleſs " I am to you; for the ſeal (or the undoubt- " ed proof of the truth) of my apoſtleſhip " are ye in the Lord [m]." In what were they ſuch an undoubted proof of the truth of his apoſtleſhip, but in theſe gifts of the Spirit, in which they were not inferior to, but enriched beyond, other churches? In nothing elſe could they be ſaid to excel. They were ſo wanting in obedience to the apoſtle, in love to one another, as well as in moſt of the other chriſtian virtues, that we find St. Paul is forced to take more pains with this church, to uſe greater precautions with them, to exerciſe and threaten more of his apoſtolical power among them, than to all the others

[k] 1 Cor. ix. [l] Ibid. i. 5, 6, 7.
[m] Ver. 2.

put together. This appears in his ſecond epiſtle to this church; where he ſays, that he is jealous leſt this rival apoſtle ſhould ſeduce them, and corrupt their minds from the ſimplicity which is in Chriſt. And what does he offer to preſerve them from being beguiled by his ſubtilty? Is it not an appeal to them whether he preached any other Jeſus than he did? or whether they had received another "Spirit from him which they had not re-"ceived firſt from himſelf[a]?" If he had not theſe apoſtolical powers, which he calls his rod, would he have ventured to have ſaid, in this ſecond epiſtle, juſt before he was coming to them (threatening the rival apoſtle and his faction)? "For though we walk after the "fleſh we do not war after the fleſh (for the "weapons of our warfare are not carnal, but "mighty, to the pulling down of ſtrong "holds), caſting down imaginations, and "every high thing which exalteth itſelf "againſt the knowledge of God. And hav-"ing a readineſs to revenge all diſobedience, "when your obedience is fulfilled. For "though I ſhould boaſt ſomewhat more of "our authority — I ſhould not be aſhamed: "that I may not ſeem as if I would terrify "you by letters. For his letters, ſay they, "are weighty and powerful, but his body is "weak, and his ſpeech contemptible. Let

[a] 2 Cor. xi. 2. 5.

"ſuch

" ſuch an one think this, that ſuch as we " are in worldly letters when we are abſent, " ſuch will we alſo be in deed when preſent[o]." Juſt as he had declared in his firſt epiſtle, " that though ſome were puffed up, as if he " would not come among them, yet he " would come ſhortly, if the Lord would; " and would know not their ſpeech, but their " power[p]." And afterwards aſſerts, in his ſecond epiſtle, " that truly the ſigns of an " apoſtle were wrought among them (by " him), in ſigns and wonders, and mighty " deeds[q]:" and proceeds to denounce to thoſe who had ſinned, and did not repent, that " when he came among them he would not " ſpare[r]." Now can it be conceived, that St. Paul would put the proof of the truth of his goſpel, and of his apoſtolical character, upon gifts of the Holy Ghoſt conferred upon them by him; and that in a diſpute between him and a falſe apoſtle, rivalling him in that church, by indulging their vices, and by other wicked and deceitful arts; when there were no ſuch gifts among them? Such a ſuppoſition is the greateſt abſurdity imaginable. But if it was poſſible to ſuppoſe that St. Paul, in ſaying all this of himſelf, " had " boaſted of things beyond his meaſure,"

[o] 2 Cor. x. 3—12.
[p] 1 Cor. iv. 19.
[q] 2 Cor. xii. 12.
[r] Ibid. xiii. 2.

though he moſt expreſſly declares that he does not[s]: yet, if it was but boaſting and vain glory, what effect could it produce but contempt and indignation? Let us ſee then how his firſt epiſtle affected them. He was very ſolicitous to know how it was received. He goes from Epheſus to Troas, "where a door "was opened to him of the Lord;" yet had he no reſt in his ſpirit there, becauſe he did not find Titus, whom he had ſent to know their preſent temper. He therefore leaves Troas, and all his proſpect of immediate ſucceſs, to go to Macedonia, in queſt of Titus[t]. Titus there acquaints him with the effects his epiſtle had produced in them; namely, "mourning, a fervent mind towards him, "a ſorrow to repentance that wrought in "them carefulneſs, a clearing of themſelves, "an indignation, a fear, a vehement deſire, "a zeal, a revenge[u]:" and that they had received him with "obedience, trembling, "and fear. So that God who comforteth "them that are caſt down, comforted him "by the conſolation wherewith Titus was "comforted in them; and made him to "triumph in Chriſt on their account[w]." And hereupon he informs them, that though hitherto he had not come to them, "that ſo "he might ſpare them," notwithſtanding his

[s] 2 Cor. x. 13.
[t] See the Abſtract.
[u] 2 Cor. vii. 6—12.
[w] Ibid. 13, 14.

frequent purpoſes to come [x]. But now, finding the greater part of the oppoſite faction brought to a joint and becoming temper, he will certainly and inſtantly be with them [y]. and would not ſpare thoſe who continued impenitent. St. Paul did actually go there immediately [z]. Is there then that determined enemy to chriſtianity who will venture to aſſert, that any man in his ſenſes would have ſaid theſe things of the Corinthians to themſelves, in a ſecond epiſtle, juſt after he had been with them, and juſt before he deſigned to go to them, and actually went, if he was not convinced that they knew all this to be true! St. Paul's having ſaid theſe things in the manner he has ſaid them, is equivalent to the Corinthians having ſaid them in a letter to him.

I have dwelt the longer on this evidence, becauſe I am aware that it may be ſaid, that all the evidence I have brought for this teaching and witneſſing of the Spirit is from parties. But I think, when what I have offered to obviate that exception is duly conſidered, the evidence I have brought, though party evidence, is, according to all the rules of evidence, ſtronger than the evidence of unbelieving Jews or Heathens; if any ſuch evidence could have been produced: though

[x] 2 Cor. i. 23.
[y] Ibid. xiii. 1, 2.
[z] See the Abſtract.

I think that cannot be expected. For if Jews or Heathens, on going into the aſſemblies of Chriſtians, where theſe gifts ſeem to have been only exerciſed, had been convinced by this demonſtration of the Spirit, they had become parties. And if, through malignity, which muſt have then been the caſe, they would not own their conviction, or ſtifle it; we cannot expect they would do any thing to give teſtimony againſt themſelves. And whatever may be ſaid of the other apoſtles, yet it ought to be obſerved, that the evidence of St. Paul is the evidence of one that had been the moſt furious adverſary, becoming a party from what he ſaw, that overbore all the prejudice and intereſt that lay in the way of his believing the facts and doctrines of the chriſtian religion. The evidence therefore that I have given, as it is in itſelf moſt ſurprizingly ſtrong, ſo it ſeems to me the beſt, perhaps the only evidence, that the nature of the thing can admit.

It muſt likewiſe add great ſtrength to this evidence, that the places where the Holy Ghoſt deſcended, or that we read of its being imparted, or exerciſed, were cities remarkable for being the capitals of countries, for being large and populous, the reſidence of governors, or the ſeat of trade and learning; and where conſequently there was like to be the greateſt oppoſition, from the envy of Jewiſh bigots,

bigots, or heathen philoſophers, deeply tainted with ritual or hypothetic knowledge; and where there was likewiſe conſequently, on all theſe accounts, the greateſt opportunity to examine into the truth, as well as to ſpread the news of this great event in the world. Such were Jeruſalem, Samaria, Cæſarea, Damaſcus, Antioch in Piſidia, Theſſalonica, Epheſus, Philippi, Corinth, Rome. And at the firſt of theſe places, where the Spirit firſt deſcended, it was, in all probability, in the temple; and when there were there vaſt numbers of perſons of all parts of the Roman empire preſent.

Nor does it add leſs to the weight of this evidence, that theſe gifts continued ſo long in the church. For that they continued to about the year 96, we learn from Rev. i. 12. where John calls the revelation he received about future events, the "teſtimony of Jeſus "Chriſt;" and from chap. xix. 10. where St. John acquaints us from the angel who was ſent to John (and who appears to have been one of John's fellow-ſervants, and of his brethren that had the teſtimony of Jeſus: or, as the angel ſays more expreſſly, chap. xxii. 8, 9. "One of his brethren the prophets"), that "the teſtimony of Jeſus (then) was the "Spirit of prophecy." And there cannot be much doubt of theſe gifts laſting as much longer as the oldeſt of thoſe lived to whom

St. John imparted them. Clement ſpeaks of a plentiful effuſion of the Holy Ghoſt upon all the Corinthians, in his epiſtle to them, Πλήρης πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας [a]. Ignatius ſalutes the church of Smyrna, ἐλεημένην ἐν παντὶ χαρίσματι. And again, ἀνυστέρητον ὑπάρχουσαν παντὸς χαρίσματος. Juſtin Martyr mentions theſe gifts of the Spirit then exerciſed, βυλὴν ἴσχυν ἴασιν πρόγνωσιν διδασκαλίαν. And Irenæus, ſpeaking of the prophetic gifts, mentions the gift of tongues, and the diſcernment of ſpirits. And that theſe did not laſt longer, ſeems to have been the caſe in fact, ſince Irenæus, who died about the year 190, in a very old age, ſpeaks of his having ſeen theſe gifts, but ſays nothing of his own having them [b]. And this agrees with what Origen ſays, that there were (ἴχνη) ſome footſteps, or traces of prophecy, in his time. And Euſebius intimates the intire ceſſation of them in his days [c]. But perhaps the gift of miracles, of diſpoſſeſſing devils, and of healing diſeaſes, and the other gifts which were not peculiar to the diſpenſation of the Spirit, might laſt longer than the gifts of illumination; they ſeem at leaſt to have laſted longer, if we may credit the ac-

[a] § 2. ſee § 46. ſee Hermas, Book iii. § 11. Juſtin. Dial. cum Tryph. p. 256. A. p. 308. B. and 315. Iren. l. ii. c. 57. and l. v. c. 6.

[b] See Dodwell's Diſſert. on Iren. l. v. c. 6.

[c] Brokeſby, p. 95.

count of the fathers, as Tertullian [d], Origen [e], Lactantius, Chryſoſtom, and Auſtin, own them ceaſed in their time, or very rare [f].

Theſe gifts were likewiſe exerciſed every firſt day of the week, to be ſure in many, if not in all the churches of theſe places, during all this time. Irenæus ſpeaks of theſe gifts in his time as ſo common, that he ſays, *Ubi enim eccleſia, ibi & ſpiritus Dei; & ubi ſpiritus Dei, illic eccleſia & omnis gratia* [g].

Now in things done frequently, for a long time, and in the moſt public places of the greateſt cities of ſeveral countries, there is the leaſt room for trick or colluſion that can be conceived.

Now put all this together, with the ſeveral places I have quoted, to explain the teaching and witneſſing of the Spirit, and it will ſtand thus. Joel prophecies of this great event. John Baptiſt, againſt his own intereſt, and in diminution of his credit and authority,

[d] Tertul. ad Scap. c. iv. Apol. c. xxiii. Orig. contr. Celſ. l. i. p. 7. 20. l. vii. p. 334. 376. 53. Orig. de Orat. part ii. n. 11.

[e] Brokeſby, p. 154.

[f] Chryſoſt. in 1 Cor. λογ. ϛ'. Ethic. λογ. κθ'. in 1 Tim. λογ. ί. Ethic. in 1 Cor. λογ. κθ'. in Col. λογ. ή. Auguſt. de ver. Rel. c. xxv. n. 47. De util. credend. c. 16. in Pſal. cxxx. n. 6. Vide Dodw. Diſſ. in Iren. Diſ. ii. p. 205.

[g] Iren. l. iii. c. 40.

" waxed valiant in fight, turned to flight the " armies of the aliens [h]." But as to a compariſon between the prophetic gifts, it will ſtand thus. It was but now and then that God communicated himſelf to a patriarch or a prophet under the Old Teſtament. When God made ſuch a communication, it was to ſend him on a particular meſſage. The word of the Lord came now and then to the prophets, and the Spirit of the Lord came now and then upon them. There were great intervals at ſome times, when the Jews, as they complain, were without any prophet; and when the word of the Lord was ſcarce: and at laſt the world was without a prophet above three hundred years, namely, between Malachi, Zacharias, and Elizabeth. There was ſeldom above one eminent prophet at a time; though I think we once read of ſeventy two: and it was yet more ſeldom, that two eminent prophets prophecied at the ſame time. The prophets that prophecied were often ſons of prophets, or bred up in the ſchools of the prophets. When God gave anſwers by the urim and thummim, it was only in caſes that concerned the whole nation of the Jews. The prophets were not always under inſpiration: nor did they know when they ſhould be. We have inſtances of this in Samuel [k], Nathan [l],

[h] Heb. xi. 33, 34.
[k] 1 Sam. iii. 3—11.
[l] Numb. xi. 25, 26.
[l] 2 Sam. vii. 1—18.

Eliſha;

came, by the laying on of their hands. St. Paul either fully expreſſes, or hints the ſame, in all his epiſtles: as James, Peter, John, and Jude do, in theirs; and in the manner I have obſerved. Finally, that theſe gifts were exerciſed by vaſt numbers, differently, frequently, and publicly, in a great many great cities of great countries (as Judæa, Syria, Aſia, Macedonia, Greece, and Italy), and for a long track of time. And when all this is conſidered, I think nothing in chriſtianity will appear more fully proved, nor any fact in antiquity near ſo well.

The fourth thing that I have undertaken to ſhew is, "In what this ſuperiour teaching "and witneſſing of the Spirit conſiſts." This will be beſt underſtood, by comparing the Spirit of prophecy under the Old Teſtament, and a little before, at, and after our Saviour's birth, and during his life, with theſe gifts after his aſcenſion. For it would not be to my preſent purpoſe, to conſider ſome other gifts of the Spirit under the Old Teſtament: ſuch as the faith of miracles, the Spirit of wiſdom, judgement, government, ſtrength, valour, or the like; by which "they ſubdu-"ed kingdoms, wrought righteouſneſs, ſtop-"ped the mouths of lions, quenched the "violence of fire, eſcaped the edge of the "ſword, out of weakneſs were made ſtrong,

vival of prophecy, juſt before, or at, our Saviour's appearing in the world, a few inſtances of perſons having revelations by the Holy Ghoſt. Thus the Holy Ghoſt was on Simeon (and it was revealed to him, that he ſhould not ſee death before he had ſeen the Lord's Chriſt); and perhaps on Anna the propheteſs: and thus Zachary and Elizabeth are filled with the Holy Ghoſt: and it may be, Mary alſo: and each of them brake forth into hymns. John Baptiſt, who was full of the Holy Ghoſt from his mother's womb, baptized men into the faith of the doctrine of the remiſſion of ſins upon repentance; thereby preparing men for the Meſſiah, foretelling his immediate appearance, and introducing him to the world. The apoſtles and diſciples in our Saviour's life-time were taught by him, who had the Spirit without meaſure; yet it was but as they could bear it; but the Spirit ſolely reſted upon, or abode with him. Their integrity recommended them to their great Maſter. They were willing to follow him whitherſoever he went; and having been ſent by him, preached the plain doctrine of repentance, healed diſeaſes, and caſt out devils: but they were not only unacquainted with the great deſign of his coming into the world, but entirely miſtook it [q].

[q] See the ſecond Eſſay.

But

But after our Saviour's aſcenſion all the Lord's people became prophets; and they were all taught of God: God pouring out of his Spirit at once, and in an inſtant upon all fleſh. They had the Holy Ghoſt to reſt upon, abide with, and inhabit them, as the ſchecinah did in the temple; not imparting to them a revelation, an inſpiration now a ndthen, but being in them as a ſpring, or rivers of living water: endowing ſome of them with the knowledge of the truths of the greateſt comprehenſion and importance, giving them the underſtanding of all prophecies, and the revelation of the deepeſt myſteries; enabling them to diſcern the ſpirits of others; to foretel particular events for the good of the church; to teach, to exhort, to warn, to rebuke, to admoniſh, to pray, to compoſe, and ſing hymns and pſalms, to preſide, and adviſe the church in all emergencies, and to judge when they ought to comply with ſuch advice; and to aſſiſt the apoſtles in the moſt prudent manner, in ſome of the lower and more diſtant parts of their work: and, what is yet a greater proof than all the reſt, enabling fourteen of theſe (that is, the twelve, with Paul and Barnabas) by the laying on of their hands and prayer, to confer ſome of theſe gifts on all the believers where they themſelves came: and who thereupon exerciſed ſuch gifts as they had, and in ſuch degrees as they had them,

in

in public aſſemblies; as the apoſtles did their ſuperiour gifts in a degree peculiar to themſelves. Thus the word of God, which came now and then to the ancient prophets, and even to the laſt and greateſt of them, John, the ſon of Zacharias, in the wilderneſs [r], "dwelt richly (not only in apoſtles, "prophets, evangeliſts, &c. but) in all chriſ-"tians in all wiſdom, enabling them to teach, "admoniſh, and exhort one another, when "they aſſembled themſelves together [s]."

This compariſon between the ſtate of prophecy under the Old and New Teſtament after the aſcenſion of Chriſt, which I have made to ſhew wherein the ſuperiour teaching of the Spirit did conſiſt; will alſo ſhew, wherein the ſuperiority of the witneſs of the Spirit, to all other teſtimonies given to Chriſt, did conſiſt. Our Saviour, in the days of his fleſh, went about working miracles, curing diſeaſes, and caſting out devils. Yet might it be ſaid by malice and perverſeneſs (perhaps, by mere ſcepticiſm, in ſome given to doubt) that they did not know the power of nature, and therefore could not judge of a miracle; that they did not know what ſecrets there might be for the ſpeedy and inſtantaneous cure of diſeaſes; and that they could not tell, whether thoſe few were really dead that were ſaid to be raiſed: and the blaſphemy againſt

[r] Luke iii. 2. [s] Col. iii. 16. Heb. x. 25.

the

the Son went ſo far as to ſay, that he caſt out devils by Beelzebub the prince of devils: and poſſibly ſome taught, that his cures of diſeaſes, as well as his diſpoſſeſſing of devils, was by charms and ſpells, and magical arts, uſed almoſt univerſally in medicine in that age of the world [t]: and as for the working miracles, curing of diſeaſes, and caſting out of devils, the heathen prieſts and exorciſts pretended to them; and many of the Jews pretended to ſome of them. And our Saviour, as well as his apoſtles, foretold, that there ſhould be falſe Chriſts and falſe prophets; and that they ſhould work ſuch ſigns and wonders as, if it were poſſible, would ſeduce the very elect; and that Satan ſhould come among thoſe who received not the truth in the love of it, "with "all power, ſigns, and lying wonders [u]." Nay, even as to Chriſt's reſurrection, a wicked imagination might perhaps ſtrain itſelf ſo far as to find out ſome cavils and exceptions to it, fully proved as it ſtands to us, by a great number of unexceptionable witneſſes, were it not confirmed by this great event. But this quite blunts and deadens all the workings of the moſt active and ſublimated malice. For is there any ſecret art, trick, ſlight, or power, or was any ſuch thing ever pretended to ſince the world began; by which

[t] See Acts xix. 18, 19.
[u] Matt. xxiv. 24. 2 Theſſ. ii. 8, 9, 10.

the

the knowledge of things of the greateſt compaſs, uſe, and conſequence, can be infuſed into the minds of vaſt numbers of illiterate men and women in an inſtant; and power given to ſome of them to communicate ſome of theſe gifts, but different ones, to all thoſe believers to whom they came without diſtinction, by the laying on of their hands?

If all this illumination, in the ſeveral kinds and degrees in which it was communicated to vaſt multitudes, had nothing in it more than the miracles wrought by our Saviour, and his apoſtles in his life-time; and was of the ſame rank and claſs with them: yet inaſmuch as it was in many inſtances of it, and in the great numbers to which it was communicated, intirely new, and of various kinds (none of the prophets, John Baptiſt, or the apoſtles in the life-time of our Saviour, having ever had it), it was the more likely to produce much greater effects than any of the other.

But I cannot but think, that theſe gifts were of a different kind from the gift or power of working all other miracles.

A miracle in the theological ſenſe of the word, is, as a great philoſopher, and a very learned divine (to whom the cauſe of religion is highly indebted on many accounts), defines it: "A work effected in a manner unuſual, "or different from the common and regular "method

"method of providence, by the interpoſition "either of God himſelf, or of ſome intelli- "gent agent ſuperiour to man, for the proof "or evidence of ſome particular doctrine, or "in atteſtation to the authority of ſome par- "ticular perſon. And if a miracle ſo work- "ed, be not oppoſed by ſome plainly ſuperi- "our power; nor be brought to atteſt a doc- "trine either contradictory in itſelf, or vi- "cious in its conſequences (a doctrine of "which kind no miracles in the world can "be ſufficient to prove); then the doctrine "ſo atteſted, muſt neceſſarily be looked upon "as divine, and the worker of the miracle "entertained as having infallibly a commiſ- "ſion from God[w]."

He very juſtly obſerves, that there is no miracle recorded in ſcripture, which neceſſarily beſpeaks the immediate power of God to be interpoſed, or that exceeds the power of angels to effect[x]. Let it be conſidered then, whether this illumination could proceed from any angel, or from any but God, or Chriſt, or the Holy Spirit?

According to the account the ſcriptures give us, the angels could not convey this knowledge to the minds of men; it being the knowledge of things hid in the deep counſel of God from them; the angels being repre-

[w] Dr. Clarke's Evidence of Nat. and Revel. Religion, p. 229.

[x] P. 119, 220. 222.

ſented as deſiring to look into theſe things [y]: and theſe things being revealed to the churches, to the intent, that "by them might be "made known unto the principalities and "powers in heavenly places, the manifold "wiſdom of God [z]." And therefore St. Paul aſſerts, that God had revealed theſe things to them by his Holy Spirit, from this argument; "That as no man knoweth the things "of a man, ſave the ſpirit of a man, which "is in him: even ſo the things of God "knoweth no man (οὐδεὶς, no perſon), but the "Spirit of God [a]; even that Spirit which "ſearcheth all things, yea, the deep things "of God: which Spirit, he ſays, they (that "is, the apoſtles) had received, that they "might know the things that were freely "given them of God; even that Spirit "which was the promiſe of the Father [b], and "proceeded from him [c]."

Perhaps there is no mind capable of containing all that knowledge which the apoſtles, or at leaſt that ſome of them had, ſo as to have it always ready for their uſe. Such knowledge as they had of the perfections of God, of the nature of man, of his duty, and what conduceth to his honour and felicity;

[y] 1 Pet. i. 12. [z] Eph. iii. 10.
[a] 1 Cor. ii. 11.
[b] Luke xxiv. 49. Acts i. 4—9.
[c] John xv. 26.

of

of all the diſpenſations of God to the ſeveral ages; not only of that by Chriſt, but by Moſes and the prophets; and the full meaning of the types, allegories, and alluſions of the Old Teſtament: prudence to manage and order aſſemblies; ſkill to addreſs themſelves to mankind, according to their different genius and capacity; with the knowledge of a great many different languages; of which we have fifteen or ſixteen reckoned up[d]. In which gift the Corinthians excelled; and in which yet Paul ſays he excelled them ("ſpeaking with more tongues than them "all[e]"); and poſſeſſing all theſe languages in ſuch perfection, as to be able to ſpeak them with readineſs and propriety on all proper occaſions. If the mind ſhall not be thought capable of containing all this knowledge at once, without its capacities being enlarged; can we ſuppoſe an angel, by his natural powers, capable of enlarging them? or any being, but the Father of ſpirits, who firſt created them, either by a mediate or an immediate exertion of his own divine power?

Or if it ſhould be thought, that the minds of the apoſtles and others, were capable of containing all this knowledge, without any enlargement of their natural powers; yet can it be thought, that they were capable of receiving all this knowledge in an inſtant, with-

[d] Acts ii. 9—12. [e] 1 Cor. xiv. 18.

out any ſuch enlargement? How long does the moſt comprehenſive genius, at the greateſt ripeneſs of age, require to take in any one art, ſcience, or language, from the maſter that poſſeſſes or teaches it in the greateſt perfection? Let any man conſult the operations of his own mind, the experience and the hiſtory of the human underſtanding; and then ſettle the account. Moſes, who was learned in all the wiſdom of the Egyptians, was forty days in taking the pattern from God himſelf in the Mount; and that pattern was only of the tabernacle, its furniture and attendants. Is it to be imagined then, that the apoſtles and others (ἄνθρωποι ἀγράμματοι καὶ ἰδιῶται), "unlearned and ignorant men[e]," were capable of having ſo many arts, divine ſciences, and tongues imparted to them in an inſtant, by any but Him that "calls the things "that are not as though they were." Suppoſing it eaſy to conceive, how an angel may, by his natural powers, drive fiſh to a hook, or into a net; how he may bring freſh loaves and fiſhes to feed a multitude; how he may ſupport a man walking on the water, or waft a body up into the air; how he may raiſe or lay winds; how he may inflict or cure diſeaſes, or it may be, raiſe a dead body to life: it may be as eaſy for an angel to ſupport a man walking on the water, as for a man to

[e] Acts iv. 13.

keep

keep a ſtone from falling by his hand: and ſo in other inſtances: notwithſtanding that all theſe are great miracles; yet, can any one conceive that an angel, by his natural powers, can enlarge the capacities of the mind ſo as to make it take in as much knowledge in an inſtant, as a man of the beſt parts muſt be an age in learning, by ſlow degrees, with the utmoſt intention of his mind (on the ſuppoſition that his mind is able at once to contain it), and to have it all ready for his uſe on every occaſion?

If therefore it ſhall be thought, that other miracles might be wrought by angels; this extenſive and inſtantaneous illumination could be effected by none but God, or Chriſt, or the Holy Spirit; it is a work exceeding all others that were wrought in confirmation of the chriſtian religion, in kind as well as degree; and will ſhew (farther than any thing I have yet ſaid, not only why the gifts of the Holy Ghoſt are diſtinguiſhed from miracles in the New Teſtament, but) wherein the ſuperiority of this teaching and witneſs of the Spirit did conſiſt; and account more fully for the much greater effects it produced, than were wrought by Chriſt or his apoſtles, in his life-time.

Some of theſe conſiderations that I have juſt now mentioned, may perhaps account for the ſuperiority of the Spirit's teſtimony to

all others. But that in fact it was always conſidered as ſuperiour, both by Chriſt and the apoſtles, may not only be collected from what I have been obliged to ſay on other heads, and from texts that I have already quoted; but from theſe that follow. Our Saviour expreſſly aſſerts, that he that believes on him, "ſhall not only do the works that "he did, but greater; becauſe, as he adds, "he goes to the Father," that is, to receive thoſe gifts, and ſhed them down: gifts which would admirably ſuit his exaltation to the right-hand of God; and the deſign of enlarging his kingdom, when he was exalted to his throne. When the Holy Ghoſt therefore was poured forth, Peter does not only explain what it was[f], but offers to communicate it to them all, on their believing; as the greateſt proof that could be given, that the gifts they had were what Chriſt, on his exaltation, had ſhed down. And this communication by the laying on of hands, reaching much farther than the immediate baptiſm by the Holy Ghoſt and fire, and being conſequently ſo much a greater proof of chriſtianity; the laying on of hands is conſidered as one of the firſt principles of chriſtianity[g]; namely, its evidence; whilſt baptiſm, that is, by water and fire, are only conſidered as the methods of the firſt entrance into it. And it is on the

[f] Acts ii. 15—39. [g] Heb. vi. 1, 2.

account

account of this ſuperiority of the witneſs that the Spirit gives to Chriſt, to the atteſtation that even God the Father ſaw fit to give to him whilſt he was upon earth, that St. Peter (after he had been ſpeaking of the voice that came from that excellent glory, ſaying, "This "is my beloved Son, in whom I am well "pleaſed:" and after ſaying, "And we heard "this voice which came from heaven, when "we were with him in the holy Mount"), adds: "And we have (or have received) a "more ſure word of prophecy;" for ſo I think it ſhould be rendered: Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν — καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον.

"We (that is, we apoſtles; we who heard "the voice when we were with him in the "holy mount; and the reſt of the apoſtles, "who are witneſſes of all that Jeſus did and "taught, till the day he aſcended into hea-"ven, as well as we) have received a word "of prophecy (that is, the word of wiſdom, "and knowledge, and prophecy," which we apoſtles have received from the Spirit of prophecy, whoſe office is to ſhew things to come [g], by which we ſpeak a word from the Lord, as all former prophets did, and as we do the word of the goſpel, or the word of faith [h]; by which we become not only the foundation on which you and all chriſtians

[g] John xvi. 19. [h] See the ſecond Eſſay.

are built as apoſtles, but as prophets too[i]; and who "as prophets, reveal the miniſtry, "which was kept ſecret ſince the world be-"gan, by our ſcriptures, according to the "commandment of the everlaſting God to all "nations for the obedience of faith[k]"), more ſure than the voice we heard in the holy Mount. For though that is no fable, but a fact delivered to you by us, who heard it, and ſaw the glory, or Shecinah, that attended it; on which account we muſt be more ſure of it than we can poſſibly be of any Old Teſtament prophecies; and you muſt be ſo too, ſince it is the teſtimony of us the witneſſes of the Lord (greater than any of the prophets) and fully confirmed to you: yet neither can we nor you, in the nature of the thing, poſſibly be ſo ſure of it, as we and you are of an illumination in all the wiſdom of the goſpel, and knowledge of all myſteries, and the gifts of prophecy, which we received in an inſtant at the feaſt of Pentecoſt; and ſome of which gifts we have communicated to all believers where we have come, and particularly to ſome of yourſelves[l]; and have ſtill the power to communicate; whereunto ye (to whom I write) do well that ye take heed, as to a light that ſhineth in a dark place (this world,

[i] Eph. ii. 20.
[k] Rom. xvi. 25, 26. See the ſecond Eſſay.
[l] 1 Pet. iv. 10. 11.

which

which is ſaid to be darkneſs [m], and would be ſo, had not Jeſus by himſelf and his Spirit, enlightened it; and, where we yet ſee but through a glaſs darkly [n], in compariſon of that clear light which will break in upon us, when (but therefore take heed to this light, as the beſt you will have until) the day dawn (or until the day of the Lord [o], or the day of judgement, dawn in the morning of the reſurrection), and till the morning-ſtar (φώσφορος) ariſe in your hearts (or till Chriſt ſhall give you the morning-ſtar to irradiate your hearts [p]: when you will no more want this apoſtolic word of prophecy, which, though the beſt you will have here, and which therefore ye ought carefully to attend to, yet will be then of no uſe to you: "For when that "which is perfect is come, that which is in "part ſhall be done away [q]"). Knowing this firſt (for you ought to obſerve, that no prophecy of the ſcripture, neither of the Old or New Teſtament, is of private interpretation (ἰδίας ἐπιλύσεως, of mens own ſuggeſtion): "For prophecy came not in old time by the "will of man: but holy men of God ſpake "as they were moved by the Holy Ghoſt." And you can leſs imagine that prophecy is of private ſuggeſtion now, who have been ſo

[m] John i. 5.
[n] 1 Cor. xiii. 12.
[o] Ibid. iii. 10.
[p] Rev. ii. 28.
[q] 1 Cor. xiii. 10.

fully

fully acquainted that we kept in our upper room, unwilling to teſtify the facts of chriſtianity, and unable to teach its doctrines, till the Holy Ghoſt came upon us in an inſtant, at the feaſt of Pentecoſt (and ſuggeſted to us what we then taught, who were altogether unlearned before; and moved us by the courage he gave us, to teſtify, as well as preach to the world): and who, at leaſt ſome among you, feel likewiſe ſome of theſe motions yourſelves, in the gifts of the Holy Ghoſt, which you have received [r]).

So that, upon the whole, I apprehend the ſenſe of this place, and the context, is this: "I write this epiſtle to you, to recall to your "memories what I have taught you; and the "rather, becauſe I am ſuddenly to leave you. "Which things are not only the account "I gave you of the transfiguration of "Chriſt, which three of his apoſtles moſt "certainly ſaw, and the atteſtation the voice "of the Father gave him, and which we "moſt certainly heard; but that clearer "knowledge of chriſtianity, and that greater "proof of it which we gave you, in the doc-"trine we taught from the ſuggeſtions of the "Spirit; and the farther proof we gave to "the truth of it from the other gifts of the "Spirit which we have, and impart; to "which you ought carefully to attend, as to

[r] 1 Pet. iv. 10, 11.

"the

" the greateſt diſcovery, and the moſt fully " proved to you, that you will ever receive " in this imperfect ſtate; or till you come to " that land of light and viſion, where you " ſhall not want even apoſtolic prophecy; " but ſhall ſee as you are ſeen, and know as " you are known. But till that time take " the moſt careful heed to the doctrines you " have learnt from us. For be aſſured, that " nothing ſaid by us, as from the Spirit " of prophecy, is of private ſuggeſtion. That " was not the caſe in the prophets under the " Old Teſtament: and you have far better " proof that that is not the caſe of us the " apoſtles and prophets under the New [1]."

I hope the reader will forgive me for dwelling ſo long on this text, ſince it is a very difficult one, and has of late been turned to an unhappy purpoſe; and ſince the interpretation I have given of it is, for ought I know, entirely new. I ſubmit it therefore to the judgement of others. I think, however, till I am ſet right, that this ſenſe of it makes the apoſtles reaſoning appear very pertinent and ſtrong, and agreeable to the ſtrain of the New Teſtament. Whereas if the ſenſe of it be what has been generally given it, referring to Old Teſtament prophecy, I cannot under-

[1] The reader may ſee a greater chaſm, and that muſt be filled up with a much larger ſupplement, Luke xvii. 7. See Dr. Clarke's Paraphraſe.

ſtand

ſtand the apoſtle's reaſoning, or ſee how it is ſubſervient to his purpoſe, or ſuited to the diſpenſation of the Spirit. Nor can I ſee how to obviate that unhappy uſe that has been made of it, and to which I think the common interpretation pretty naturally leads. If the New Teſtament Greek will allow us to interpret βεβαιότερον τ προφητικὸν λόγον, only *ſure*, and not *more ſure*, as an ingenious diſcourſe lately ſeems to inſinuate; yet I think the argument of the apoſtle here requires that we ſhould render it, as our tranſlators have done, "a more ſure word of prophecy." Beſides that, if this difficulty were out of the way, there are ſeveral others remaining (as I think will appear to thoſe that conſider what I have offered), which I ſee no other interpretation that will remove.

On the whole, I defy any man to make any cavil or exception to this witneſs of the Spirit, that may not be made to any thing. And he that will ſay, that this is not ſufficient evidence of the truth of a revelation, muſt ſay that revelation can have no evidence. So that it is as impoſſible to convince them, as St. Paul ſays it is to renew them again to repentance, who have "been enlightened, and "who have taſted of the heavenly gift, and "have been made partakers of the Holy "Ghoſt—if they ſhall fall away [t]."

[t] Heb. vi. 4, 5.

And

And therefore, on this occaſion, I cannot but agree with the learned Dr. Whitby, thus far at leaſt, that the higheſt inſtance of blaſphemy againſt the Holy Ghoſt, was attributing theſe gifts of the Holy Ghoſt, in thoſe that ſaw and heard them, to trick, deluſion, or diabolical arts. This ſeems to be that inſtance of it which our Saviour ſays "ſhall "not be forgiven in the world to come," or in the new age, the kingdom of the Meſſiah, and the diſpenſation of the Spirit [u]. And that the reaſon why it could not be forgiven was, that it aroſe from ſuch an incurable wickedneſs and perverſeneſs of mind, as would not ſuffer any evidence to convince them of the truth of that diſpenſation, which was the only diſpenſation that expreſſly promiſed that all manner of ſin, and all manner of blaſphemy, ſhould be forgiven, but the blaſphemy againſt the Holy Ghoſt. I ſay it was a perverſeneſs that would not ſuffer any evidence to convince them (not even this teſtimony of the Spirit, confirming the reſurrection, aſcenſion, and exaltation of Chriſt); or, if they were convinced, yet carried them, inſtead of owning this undeniable teſtimony, to vilify and blaſpheme it [w]. But though this was the

[u] Matt. xii. 32.

[w] See his Appendix to the xiith Chapter of St. Matthew, in his Paraphraſe and Comment on the New Teſtament, p. 251.

greateſt

greateſt inſtance of this incurable wickedneſs and perverſeneſs, yet wherever it ſhewed itſelf by blaſphemy againſt any work done by the Spirit of God, even during our Saviour's life, it was the blaſphemy againſt the Holy Ghoſt; of which if the Phariſees were evidently guilty [x], yet men might be guilty of it in our Saviour's time, ſince our Saviour ſays on that occaſion, that blaſphemy againſt the Holy Ghoſt "ſhall not be forgiven in "this world (or the age in which he ſpoke, "which was the times of the law), any more "than in the world to come" (or the age that ſucceeded it, namely, the kingdom of the Meſſiah, or the diſpenſation of the Spirit): and our Saviour probably ſpoke as a prophet, when he ſaid, that "blaſphemy againſt the "Holy Ghoſt ſhould not be forgiven" thoſe Phariſees, on whoſe occaſion he ſpoke it; as knowing that it would be the greateſt evidence that ſhould ever in the courſe of God's providence be offered to them; as he ſays, "Ye are none of my ſheep: ye ſhall die in "your ſins [y]."

We have ſeen more attacks againſt the facts and doctrines of chriſtianity in our age, than perhaps there have been in any. It is what muſt be expected where there is liberty for free enquiry. But inſtead of doing our reli-

[x] Matt. xii. 31, 32. [y] John x. 26. viii. 21. 24.

gion

gion any harm, it will, as all objections do to truth, of this or any other kind, make them ſtand the ſtronger. It has a natural tendency to put us all on ſtudying the religion of Chriſt better, and on dropping every thing that we have twined and twiſted, and as it were, incorporated with it, that ſo we may hold his religion itſelf the faſter, and be leſs liable to have it wreſted from us. It is therefore highly for the honour of the chriſtian religion, and of the ſtate of the church of England, that no weapons are likely to be drawn againſt thoſe who have attacked it, but the ſword of the Spirit, which is the word of God. This mild uſage of the enemies of chriſtianity (which is however what is but in juſtice due to them) will make it more indiſpenſably incumbent on thoſe of them who are not at the ſame time enemies to all virtue, to conſider chriſtianity, not as laid down in the ſyſtems of its profeſſors, but in the ſcriptures; not in the ſpirit of cavilling and pride, but of judgement and candor: and then ſee whether it does not conſiſt of a ſcheme of doctrines every way fit for a rational creature to entertain; of precepts tending to make every man as happy in himſelf, and as uſeful and agreeable to others, as this ſtate of things will admit; as giving proper encouragements to the practice of theſe precepts, by condeſcending to aſſure guilty men, in a method

the moſt ſuited to remove all their bodings and ſuſpicions, that their paſt ſins ſhall be pardoned on repentance; that they ſhall be powerfully aſſiſted to practiſe the precepts of religion better for the future, if they will do all that is in their own power towards it: that they ſhall be ſupported under all difficulties and trials, and eternally rewarded for their ſelf-denials and ſufferings with manly gratifications, and inconceivable glory in the life to come. And that all this is evidenced by the reſurrection and aſcenſion of Chriſt (teſtified by eye and ear-witneſſes, who were far from being forward to believe or atteſt it); and likewiſe by his exaltation at the right-hand of God, or to all power; teſtified, together with his reſurrection and aſcenſion, by the Holy Ghoſt, or theſe gifts of the Holy Ghoſt given to theſe witneſſes in a ſuperiour degree, and to others in a leſs, in an inſtant; according to our Saviour's preciſe prediction, and with the peculiar circumſtances which have been mentioned: and then let them conſider who act the moſt rationally, they who believe ſuch a religion on this evidence, or they who diſbelieve it purely becauſe the connection the New Teſtament is ſaid to have with ſome parts of the Old, cannot now be made out ſo as to be free from all exceptions.

This teſtimony of the apoſtles, and of the Spirit, is the impregnable rock on which chriſtianity

chriſtianity is built, and whoſe foundations can not be ſhaken. For the truth of this religion is founded on facts; namely, the reſurrection and aſcenſion of Chriſt atteſted by eye and ear-witneſſes, and (together with his exaltation) atteſted by other facts; namely, the gifts of the Spirit, which prove the truth of the firſt beyond all poſſibility of exception: and the truth of theſe laſt facts is proved by the beſt and only evidence they are capable of. And as this proof is a proof of a very few plain facts, and the evidence of theſe facts clear and eaſy, it muſt be allowed to be a proof of the Chriſtian religion, level to the meaneſt capacity. It is no wonder therefore that this ſhould be the proof on which the apoſtles always eſtabliſhed it in all their diſcourſes to Jews or devout Gentiles, according to the account we have of thoſe diſcourſes in the Acts; though, after they had founded it there, they often brought in ancient prophecy to confirm and illuſtrate it, or perhaps to remove objections that might be thought to ariſe from thence againſt it. And as they fixed chriſtianity on this foundation to the Jews and devout Gentiles (though they bring prophecy afterwards in aid), ſo they reſt the proof of chriſtianity ſolely on this evidence when they ſpeak to idolatrous Gentiles, as indeed it was abſolutely neceſſary they ſhould, ſince the idolatrous

Gentiles muſt have had it proved to them by theſe facts, or not at all: for very few of them had the books of the Old Teſtament in their hands, were at all acquainted with them, or had any opinion of them. And the way the apoſtles took to prove the truth of chriſtianity to Gentiles as well as Jews, muſt be the proof on which it ought always to be reſted: and that which they ſuperadd to the Jews muſt therefore only be conſidered as an additional argument to another, by which chriſtianity had been fully and unexceptionably proved before. Circumſtantial evidence will corroborate poſitive evidence; though poſitive evidence ſhould be firſt given, where it is to be had.

If it be ſaid, that our Saviour appeals to prophecy as well as to John Baptiſt's teſtimony, the voice from heaven, and the miracles he wrought, and that we cannot reſt the cauſe of chriſtianity more ſafely than where he reſted it; I anſwer, that our Saviour could not uſe any other proof during his life-time, becauſe the apoſtles could not teſtify the great facts of his reſurrection and aſcenſion till they were facts, and he was gone to the Father; nor were they to witneſs them till the Spirit came on them to witneſs to the truth of their teſtimony. But our Saviour plainly foretold, that this was the teſtimony which would be

greater

greater than any that was given in his life-time, and which would be effectual; when he ſays [z], "That he" (the Comforter) "ſhall "reprove the world of ſin, righteouſneſs, and "judgement. Of ſin, becauſe they believe not "on me" (of the truth of whoſe miſſion they will then have ſuch undoubted proof); "of "righteouſneſs" (or of the righteouſneſs and juſtice of my cauſe), "becauſe I go to my Fa-"ther" (and ſhall be exalted at his right-hand, when) "ye ſee me no more" (but ſhall not periſh as a deceiver); "of judgement, becauſe the "prince of this world is judged;" or, becauſe I ſhall deſtroy the power of the devil, and propagate my kingdom with wonderful ſucceſs, by the power and efficacy of the Spirit.

When I lay all this together, I cannot but wiſh that the method which in itſelf appears alone capable of convincing the idolatrous Gentiles; which appears founded on the plaineſt facts, and the moſt fully atteſted, which our Saviour referred to; which the apoſtles conſtantly, and ſometimes ſolely, uſed; and which would alone render men unpardonable, if they rejected it; ſhould be the way uſed of addreſſing thoſe who diſbelieve, or pretend to diſbelieve chriſtianity now for want of evidence. When chriſtianity is thus eſtabliſhed,

[z] John xvi. 8.

the more clearly we can make ancient prophecy appear to have been accompliſhed in Jeſus of Nazareth, the greater ſervice we ſhall do to chriſtianity; eſpecially to confirm the belief of it in the minds of the learned and of the well-diſpoſed. But I heartily wiſh, that if the other method be tried, and chriſtianity be ſo built on prophecy as to allow that, if it can be built on it, it is well eſtabliſhed; and if it cannot be built on it, it muſt be overturned; we may find, that inſtead of proving the truth of it to the vulgar, it does not leave them in ſome doubt about it; and that inſtead of forcing the unbelievers out of their faſtneſſes, it does not enable them to cover themſelves the more from thoſe attacks, that muſt otherwiſe ſoon make them appear deſperate, or oblige them to yield. Such long deductions as muſt go to make out this from prophecy now, founded on a great deal of critical learning, does not ſeem likely to be taken in by the ignorant, or to leave no room for cavilling to men of learning, and diſpoſed to doubt.

On the other hand, can any thing be built more on a rock, or become more viſible to the moſt ſhort-ſighted, than chriſtianity? If it be proved that Jeſus of Nazareth wrought the miracles he did; that he was dead (which St. John, who was preſent, fully teſti-

teſtifies [a]); and that he roſe again from the dead, according to his own prediction; that angels declared him to be riſen accordingly; that he converſed forty days with his diſciples after his reſurrection; declared himſelf to John to be "him that was dead and is alive;" that he was ſeen by his apoſtles gradually mounting the air, till a cloud of glory took him out of their ſight; that they received a meſſage from angels, that he was gone up into heaven; and that, according to John Baptiſt's prediction before our Saviour's appearing publicly in the world, and our Saviour's frequent predictions before and after his reſurrection, that he would ſend the Holy Ghoſt upon his apoſtles, who were his choſen witneſſes, and who were ordered to ſtay at Jeruſalem expecting it, and to begin to witneſs after they received it; that they then received it, and immediately began, and from that time continued, to witneſs his miracles, reſurrection, and aſcenſion, and to teach the ſcheme of the Chriſtian religion; and that God bore witneſs to the truth of their teſtimony, and of the word which they taught, "with ſigns and wonders, and divers miracles, and gifts of the "Holy Ghoſt" (diſtributed in proportion), according to his own will, and in the man-

[a] John xix. 34.

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ner the ſcripture ſhews, and with the frequency, in thoſe places, and for that tract of time, as we have proved: and Jeſus muſt appear to the meaneſt underſtanding to be "the ſent of God," and the apoſtles muſt likewiſe appear to be the miniſters or "the "ſent of Chriſt," beyond all poſſibility of exception: he muſt then alſo be ſubmitted to as the Teacher and the King of God's people; and all that the apoſtles, his miniſters, have taught or commanded us from him, or from his Spirit, muſt be received with faith and obedience, though we could not ſhew one Old Teſtament prophecy to relate to him. This is the "power and de-"monſtration of the Spirit," in which, St. Paul tells the Corinthians and Theſſalonians[b], "the word came to them;" and is that by which it muſt yet force its way to thoſe who either do not know or do not believe it.

To conclude: Thus was God, or the Son of God (after that he had been manifeſt in the fleſh), "juſtified in the Spirit[c]:" and thus, I believe, will wiſdom be now juſtified of her children; ſince, beſides all the other advantages which this evidence of chriſtianity has been already ſaid to have beyond others,

[b] 1 Cor. ii. 4. 1 Theſſ. i. 5. [c] 1 Tim. i. 5.

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it ſeems to have theſe likewiſe: That it appears from this Eſſay to be interwoven with the whole hiſtory of chriſtianity from Matthew to the Revelation; that it enables us to explain many texts, which have hitherto occaſioned great difficulty; and that upon trial it will be found to help us to ſolve ſeveral hard problems in the Chriſtian religion, and to give the deiſts a fair anſwer to ſome objections which they bring againſt it, from its wanting ſome evidence, which they pretend they have reaſon to expect.

END OF VOL. I.

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